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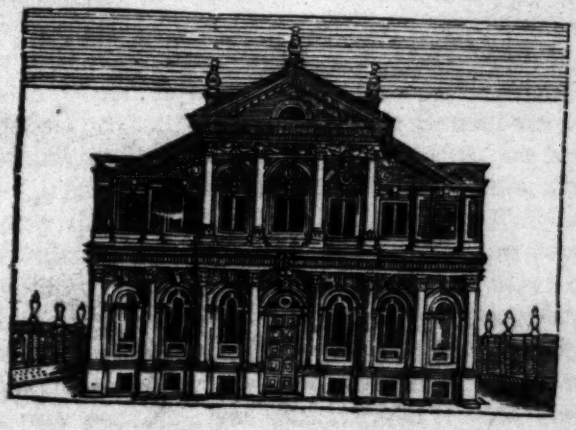
THE THIRD PART.

By *JONATHAN EDWARDS* D.D.



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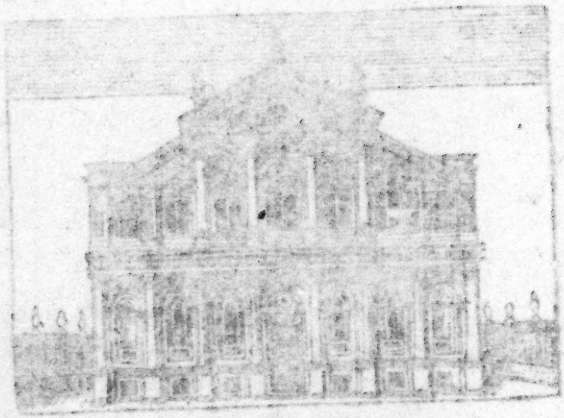

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PRESERVATIVE

AGAINST

Socinianiſm.

IN purſuance of the method laid down in the firſt part of the Preſervative, the Reader might expect that I ſhould proceed to ſhew the oppoſition between the *Impious opinions of Socinus*, and the other Articles of our *Holy Faith* not mentioned in the two former Treatiſes, and which remain yet to be diſcourſed of. But omitting at preſent to handle thoſe matters in that order as was then propoſed, I have at this time rather made choyce, to lay before the Reader ſeveral of thoſe looſe and irreligious poſitions, which are to be found in the Books of the forenamed *Socinus* and his followers, whereby they have plainly ſtruck not only at the *Chriſtian Religion*, the overthrow of which ſeems to have bin their firſt and principal aim; but likewiſe at all Religion whether *natural or revealed*, againſt which they have advanced ſundry pernicious aſſertions, ſome of which are plainly expreſſed, others more covertly inſinuated in their Writings, whereby they have laid the foundations of that *Infidelity and Atheiſme*, which under ſeveral ſhapes, and divers diſguiſes, doth at this time too far prevail in theſe parts of the World.

And hereby, tho I ſhall not exactly obſerve the method, I may yet, I hope, in ſome meaſure *anſwer*, and perhaps more effectually *compaſs* the deſign, which I chiefly propoſed to my ſelf when I firſt undertook this work; which was to fortify the minds of men, and guard them from the infection of thoſe errors, which have ſo haſtily, and I am ſorry to ſay, ſo largely diffuſed themſelves among divers perſons of different ranks and orders, to the great trouble and amazement of all ſuch, who have not ſhaken off all fear of God, and regard for his holy Religion as yet preſerved and eſtabliſhed among us.

There are none who are any ways converſant in theſe matters, but very well know, that many of the Socinians, eſpecially heretofore, were ſuch who put on the outward ſhape and ſemblance of a more than ordinary piety, and in their writings have advanced the precepts of Morality to a very great height, in which they have bin very copious and pathetical, in declaiming againſt vice, recommending virtue, and with great vehemence preſſing the neceſſity of a good life; which we muſt all acknowlege is one of *the principal*, and as they tell us *the only end* of all Religion. How far they have bin in good earneſt in all this, is not ſo eaſy nor ſo ſafe for any of us to determin; it will therefore become us to leave them to the judgment of Allmighty God, by whoſe moſt righteous ſentence, they and we muſt in the concluſion either ſtand or fall. Only thus much I cannot forbear to ſay upon this occaſion, that by advancing Morality npon the ruins of the Chriſtian Religion, and at the ſame time that they enforce obedience to the Laws of Chriſt, by *undermining thoſe motives* which are, tho not the *only*, yet the *chief and principal cauſes* which produce and ſupport it, they take effectual care to render all their exhortations, as far as in them lyes, uſeleſs and inſignificant, and thereby give too great occaſion to *ſuſpect their ſincerity* in this whole affair.

But let their intentions be what they will, it is certain that by theſe means, they have very notably gain'd theſe two, and thoſe no inconſiderable advantages: 1*ſt*, hereby they have prevailed with many, who otherwiſe ſeem to be of a different opinion from them, to entertain very *favorable thoughts*, nay a *very high eſteem* of their

their perſons and writings, for the ſake of their Piety: and this eſteem, by degrees helps to *extenuate their errors*, and covers the malignity of them, which in time come to be accounted but ſmall and very pardonable miſtakes.

2*ly*, Which is a neceſſary conſequence of the former, they hereby, (I mean among them who entertain thoſe favorable thoughts of them) take off the keenneſs and edge of thoſe reſentments, which are abſolutely needful to engage men in a warm and vigorous oppoſition of their pernicious tenets: for while you *extenuate an error*, at the ſame time and for the ſame reaſon, you *weaken the oppoſite truth*; and by the ſame degrees that your *zeal* againſt the one abates, your *concern* for the other muſt grow cool, and in time perhaps be extinguiſhed. It is therefore certain and beyond all doubt, that it cannot be worth any mans time or pains, to be engaged in the vindication of a truth, where the oppoſite error is ſo harmleſs and inoffenſive, that it ſcarce deſerves our *notice* and much leſs a *confutation*.

And this ſeems to be the apprehenſion which many now adays have of the *bold and dangerous* opinions of *Socin.* as they formerly were accounted. For ſome there are who pretending to more than ordinary degrees of moderation, I mean in tbe affairs of Religion, in which a greater ſcope and latitude is thought fit and reaſonable to be allowed, (for in their own private concerns they do not think themſelves under the ſame ſtrict obligation to practiſe it) who tell us, that there is indeed ſome difference between us and the *Socinians*, but it is only about ſome points of high ſpeculation, which are placed out of the reach of humane reaſon; and what is not the object of *our knowledg*, need not be the ſubject of *our care*, neither is it fit that any man ſhould be *concerned* for what he cannot fully and plainly *comprehend*. It is true our adverſaries deſpiſe the *myſteries of the Goſpel*, but at the ſame time they retain a due regard for *the precepts of it*, and and are at perfect agreement with us, in promoting the true end of all Religion which is holyneſs and a good life. All other matters in diſpute between us are but Metaphyſical notions, and niceties of the Schooles, about which men may argue *pro* and *con*, and wrangle eternally; but never make either themſelves or

others in the leaſt either wiſer or better; but rather on the other hand, they hereby do a great deal of miſchief; by engaging men in *warm and ſenſeleſs diſputes* about trifling and inconſiderable matters; dividing their judgments, and alienating their affections from each other, and by that means, diſturb the peace and quiet of the world, which is of greater conſequence, and ought therefore to be more valued by us, than theſe curious but uſeleſs ſpeculations.

Others there are who, tho they cannot think ſo mildly and gently of *theſe errors*, yet retain a great reſpect for the *Authors* of them, and therefore to hide their nakedneſs, in great compaſſion, and out of Chriſtian charity to be ſure, they fling a mantle of *juſtice and probity* over them: by which means they do at the ſame time *adorn their perſons*, and conceal the *deformity* of their opinions, which in their own proper and native dreſs, would be apt to create a juſt horror and deteſtation in the minds of all ſincere and ſerious Chriſtians.

Now to take of the mask and diſguiſe under which theſe impious opinions walk, not only *with impunity*, but with *confidence*, and ſome ſort of *reputation and credit* among us, is the deſign of this preſent undertaking, and to repreſent them in their own true colours, ſtripped of all that paint and varniſh wherewith they uſually are diſguiſed; and to place them in a true light, in which they may be viewed in their juſt deformity and danger, and with that numerous train of evil conſequences which inevitably attend them: whereby it will appear, that under what ſoftening terms ſoever ſome perſons may think fit to repreſent them, yet that truely and really they are highly diſhonorable to God, deſtructive to the ſouls of men, and tend plainly to the overthrowing of *all*, and particularly the *Chriſtian Religion*; the ruin of which, I mean if theſe principles and opinions ſhould univerſally prevail, they will more effectually accompliſh, than any, or than all the other methods that ever yet have bin made uſe of to deſtroy it.

This is really a *heavy charge*, and therefore by ſome may be thought an *uncharitable one*; wherefore I muſt now proceed to make it good; and in order thereunto I ſhall firſt begin with

Revealed

Revealed Religion, which is comprehended in the writings of the Old and New Teſtament, which contain a diſcovery of all thoſe things which we are obliged either to believe or practiſe in order to obtain Eternal life.

Now the truth and credit of theſe holy writings are more ways then one aſſaulted by theſe men; ſome whereof are more remote and at a greater diſtance, whereby they do not ſo much *directly oppoſe*, as *inſidiouſly attack* the holy Scriptures, and thereby *ſecretly undermine* that Authority, which they pretend *openly to acknowledg*. Others are more plainly and directly levelled againſt their authority and inſpiration.

Among thoſe more oblique and remote methods, the principal which are made uſe of by them, and which I ſhall more largely inſiſt upon are theſe two; The firſt is that whereby they ſpeak ſlightly and contemptibly of Faith, in compariſon of Morality, to which they do not only give the preference, but place in a kind of oppoſition to it: The ſecond way is by advancing *Reaſon above Revelation*, and making it the *ſupreme judge* of all thoſe diſcoveries which are made by this latter, and its dictates the *adequate Rule* both of our Faith and Practice.

I begin with the firſt, *viz.* That whereby they ſpeak contemptibly of *Faith*, and conſequently, muſt at the ſame time endeavor to bring into contempt that part of the revelation which concerns the *Articles of Faith*; for if faith be unneceſſary, it can be for no other reaſon but becauſe the *objects* about which it is converſant are ſo; and if thoſe *objects* are trifling and inconſiderable, the *diſcovery and revelation* of them muſt be equally uſeleſs and inſignificant; ſo that there being a neceſſary connexion between theſe three, their Credit and Reputation muſt ſtand or fall together: He that is not a friend to each, is a friend to none of them and he that oppoſes one, is an enemy to them all.

Now that I may proceed clearly and orderly in this matter; according to the method made uſe of in the two former Treatiſes, I ſhall ſhew, firſt what *the Scriptures* inform us concerning Faith and the Articles and myſteries of our Faith; and then what *the Socinians* and their friends ſay of theſe matters; which upon examination will be found to be directly repugnant to what the

holy writings affirm, tending plainly to diſparage the *Revelation*, and thereby to bring into contempt the *Religion* which is diſcovered by it.

If we look into the Scriptures, and eſpecially thoſe of the New Teſtament, we ſhall find that they pretend to give us an information of ſome things concerning *God* both as to his *Nature, Counſels, and Decrees*, which no human underſtanding ever conceived, none the moſt piercing judgment that ever mortal man was poſſeſſed of could ever penetrate; and therefore they are ſtyled by our Savior the *Myſterys of the Kingdom of Heaven*, which were *hid from the wiſe and prudent*, but by the diſtinguiſhing mercy of God *revealed unto babes*, *Matt.* 11. 25. Such was that great truth that Chriſt *was the ſon of the living God*, which was a truth of ſo great importance, that our Savior tells *Peter* who made that acknowledgment of him, that he would *build his Church upon it, as on a rock againſt which the Gates of Hell ſhould not prevail*; and withall that it was of that ſublime and myſterious nature, *that fleſh and blood could not reveal it unto him, but his Father which was in Heaven*, *Math.* 16. 17. Again, as *no man could know the ſon*, who he really was, as to his *nature, deſcent, and original*, which was all Heavenly and Divine, but by the revelation of the Father; ſo could no man *know the Father but the Son, and he to whom the ſon would reveal him*, *Math.* 11. 27.

Now as to what concerns the *unity and eſſential perfections of the Godhead*, which as the Socinians and Remonſtrants tell us was all that was neceſſary to be known of him, this was diſcovered long before: ſo likewiſe what relates to matters of meer moralityand the practice of virtue, was in great meaſure made known before Chriſt's coming; and in that ſenſe God might be ſaid to be ſeen by the light of nature: but there were ſome other things, concerning *his perſon and ſubſiſtence*, as he ſtands in relation to the two other glorious perſons in the Trinity, the Son and Holy Ghoſt, which no humane reaſon could poſſibly diſcover; as alſo concerning his *Counſel and Will*, in reference to thoſe great tranſactions which concern the Salvation of mankind, which no *wit of man* could ever find out, as lying hid in the *ſecret and eternal Counſel of his mind*, which therefore no finite wiſdom or under-

underſtanding could ever fathom or draw out, only he *who lay in the boſome of the Father*, either did, or could diſcover.

To the ſame purpoſe St. *Paul* aſſures us that there were ſeveral *deep things of God*, which were the reſults of his meer pleaſure, which none could know or be conſcious to, *but the Spirit of God, who ſearcheth all things*, and which things God *hath revealed to mankind by his Spirit*, 1 Cor. 2. 10, 11. or otherwiſe they muſt for ever have bin ignorant of them. Hence the doctrine of the Goſpel which contains the diſcovery of theſe ſecrets, is ſtyled the *myſtery of the Goſpel*, Eph. 6. 19. *The myſtery of Chriſt* Col. 4. 3. *The myſtery of Faith*, 1 Tim. 3. 9. And the great *myſtery of Godlyneſs*, verſe 16. of that Chap. Nay the ſame Apoſtle, when he mentions theſe things thus revealed, ſpeaks of them in very lofty and magnificent terms, that they were *ſuch as eye hath not ſeen, nor ear heard, neither have entred into the heart of man, i. e.* the heart of man could not conceive and find them out, 1 Cor. 2. 9. And therefore we find him very copious in the magnifying his office and miniſtry, upon this very ſcore, that he publiſhed the *wiſdom of God in a myſtery, the hidden wiſdom of God, ordained before the world unto our Glory*, v. 7. That he and the other Apoſtles were *Stewards of the myſteries of God*, 1 Cor. 4. 1.

From all which theſe two things ſeem to be very plain, and as one might reaſonably think beyond all diſpute. Firſt, as was ſaid before, that the Goſpel contains a revelation of certain matters which no wit or invention of man could ever diſcover, no reaſon can comprehend: why elſe ſhould they be ſtyled *myſteries*, ſuch *as were hid from the wiſe and prudent*, and known only by revelation? How could it otherwiſe with truth or decency be ſaid, *that fleſh and blood could not diſcover them*? and that the *Love of God*, and his merciful intentions for the Redemption of mankind, which were diſcovered in the Goſpel, did *ſurpaſs all knowledg*? Eph. 3. 19. Laſtly, it could not otherwiſe be agreeable to truth, what yet is roundly and without any heſitation delivered by the Apoſtle, 1 Cor. 2. 14. *That the natural man*, who is guided only by the light of nature, or human reaſon, *doth not perceive the things of the Spirit of God*, thoſe ſpiritual and ſublime myſteries which are revealed by the ſpirit of God: ὁ δέχεται, *non capit, percipit, intelligit*,

intelligit, ſo this word is rendered by ſeveral Interpreters; the word δέχεσθαι, being the ſame with γνῶναι which is uſed in the ſame verſe; he neither doth underſtand, nor indeed *can he know them*: or let it be rendered as we do in our tranſlation, *non accipit, recipit*, he doth not *receive them*, *non ita admittit ut approbet*, he doth not admit them ſo as to approve of them, it will amount to the ſame purpoſe. And indeed both theſe things ſeem to be very evident from the words: *viz.* that the *things of God*, which are diſcovered by the ſpirit of God in the Goſpel, are ſuch, as tranſcend the power of the moſt exalted reaſon to find out and comprehend; nay not only ſo, ſome of them do not only *ſurpaſs*, but ſeem *oppoſite* to the underſtandings of men guided only by the light of nature; *they are fooliſhneſs unto him*, *i.e.* abſurd and repugnant to reaſon. So that in ſhort, this ἄνθρωπος ψυχικὸς, this natural man, *qui non alia quam naturali animi luce præditus eſt, qui humana ratione omnia metitur*, who meaſures all things by the ſtandard of human reaſon, cannot diſcover theſe ſublime truths by his own natural abilities; and after they are diſcovered, he is ſo far from admitting and embracing them, that he rather rejects them as abſurd and fooliſh, and quite contrary to thoſe rules ἀνθρωπίνης σοφίας, of human wiſdom, of bare reaſon, whereby he judges of the truth or falſhood of things.

2*dly*, That which follows farther from hence, is that theſe truths thus Revealed, are matters of *great importance* and high conſequence; otherwiſe the Goſpel were not to be ſo highly valued, nor ought the Miniſters of it ſo mightily to magnify themſelves and their Miniſtry upon this account. Sure the Son of God would never have come *out of the boſom of the Father*, and diſcovered what lay hid there; nor the ſpirit of God have *ſearched for theſe deep things*, except they had bin matters of great weight and moment, and the revelation of them of great and high importance to the world. And therefore we find the Scriptures laying a great ſtreſs upon theſe matters, repreſenting them under ſuch Characters, and with ſuch high Elogies, that it is plain, they expected we ſhould entertain theſe ſublime truths, with great reverence, attention, and eſteem, that they ſhould be received with all thankfulneſs, and *accounted by us worthy of all acceptation.*

tation: or in one word which will comprehend all this, that we ſhould *believe* them. Which leads me to conſider what theſe holy writings ſay of the *Act of Faith*, as well as what we have already heard, they have ſaid of the *Object and Articles of it*.

And here we ſhall find that they lay a great ſtreſs upon the *Grace of Faith*, and eſpecially as it hath Chriſt for its object, which is the great duty of the Goſpel; recommended to us ſo often and ſo earneſtly by our bleſſed Savior, that one would think, there ſhould be no room left for doubt in this affair, by any who own the name of Chriſt, and are therefore willing to govern their judgment, and regulate their apprehenſions concerning the *uſefulneſs or neceſſity* of things, by the ſentence of their Savior. Now he hath aſſured us more than once, that our *happineſs or ruine* depends upon our having or wanting this Grace. *He that believeth on the Son of God, hath everlaſting life, and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him*, Jo. 3. 36. In imitation of the *Serpent which Moſes lift up in the wilderneſs*, our Savior tells us that *he was to be lifted up* upon the Croſs, that whoſoever looks up to him by the eye of Faith, *whoſoever believeth on him ſhould not periſh but have everlaſting life*, verſe 15. God ſent his ſon into the world for the ſalvation of it, but that the end of his coming may be accompliſhed in us, this Grace is abſolutely requiſite, that thereby we may be entituled to thoſe benefits which he has purchaſed for us by his coming. *God ſo loved the World that he gave his only begotten, that whoſoever believeth on him ſhould not periſh but have everlaſting life*, v. 16. and again in the 18. verſe, *He that believeth on him is not condemned, but he that believeth not is condemned already*. Thus our Savior delivered himſelf when he preached to men in his own perſon while he was in the world; and when he was to leave it, the like commiſſion he gave to his Apoſtles, and required them to publiſh the ſame doctrine: *Go into all the World, and preach the Goſpel to every Creature. He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned*, Mark 16. 15, 16. They were to proclaim the glad tidings of Salvation to all mankind, and were withal to inform them of the great condition required on their parts to make them capable of it, which was Faith. And

in purſuance of this Commiſſion, we find Them ſtill inculcating the neceſſity of this Grace, as antecedently requiſite to give men a right and title to pardon of ſin, and all the other bleſſings of the new Covenant. This was that which *Philip* required of the Eunuch, Acts 8. 37. *To believe with all his heart*, what he immediately afterwards tells him he did, viz. *that Jeſus Chriſt is the Son of God.* To that important queſtion of the Jaylour, *Sirs what muſt I do to be ſaved?* St. *Paul* returns this anſwer, *believe on the Lord Jeſus and thou ſhalt be ſaved, and thy houſe*, Acts 16. 31. And in ſhort, that we are acquitted from guilt, reconciled to God, juſtifyed, pardoned, ſaved, they tell us is owing to faith in the ſon of God.

Hitherto we have only ſpoken of faith in Chriſt, as it hath him for its object; but foraſmuch as this faith reſpects the *perſon, natures, offices, actions*, and *ſufferings* of our bleſſed Savior, it doth by conſequence infer the neceſſity of believing the other Articles of our Holy Religion, which are either directly included in, or have ſome neceſſary relation to, this great and fundamental doctrine. And thus we ſee what the Scriptures inform us of the doctrines of our faith, and of the faith of thoſe doctrines; both which are put together by St. *John* in the 20*th* Chapter of his Goſpel verſe 31. *Theſe things are written that ye might believe that Jeſus is the Chriſt the ſon of God, and that believing ye might have life thro his name.* Which words give us an account of the principal reaſon that moved our Evangeliſt and Apoſtle to write and publiſh his Goſpel, which was to aſſert and vindicate this great truth, then and ſince vehemently oppoſed, that *Jeſus is the Chriſt, the Son of God.* 2*dly*, They farther inform us of the importance of that diſcovery; that hereby is revealed to us, not only a certain, but likewiſe a neceſſary and fundamental truth, upon the knowledge and belief of which depends our happineſs and *eternal life.* In ſhort, from hence it appears, that both the doctrine here recommended to our faith is of high conſequence, a neceſſary and eſſential part of the Chriſtian Religion, *that Jeſus is the ſon of God*: and alſo that the belief of this doctrine is of equal importance, of neceſſary and indiſpenſable obligation, our happineſs abſolutely depending upon it, *That believing ye might have life thro his name.*

It

It is time now we ſhould enquire what the Socinians affirm of both theſe matters. And firſt what they ſay of the *doctrines or objects* of our faith. And here in general, they tell us that there are no doctrines delivered in the Scriptures, and propoſed to our belief, which ſurpaſs[1] the reach and comprehenſion of human reaſon: and therefore that thoſe *Articles of faith* which have bin embraced by the Chriſtian Church, and received under the notion of *ſublime and myſterious truths*, are all of them falſe, erroneous, fooliſh and abſurd, and many of them pernicious and impious fables. Let us conſider them under each of theſe characters.

Firſt, they ſay they are *falſe*, as being oppoſite to the plain dictates of reaſon, whereby we ought to judge of the truth or falſhood of things. And ſuch are the doctrines of the *Trinity, Incarnation, and ſatisfaction* of our bleſſed Savior; which are, ſay they, not only *above* the conceptions of men, but directly *contrary* to them; and indeed are not only repugnant to reaſon, but likewiſe to the common ſenſe of mankind.[2] So that in ſhort, what we call a myſterious truth, is nothing elſe but myſtical nonſenſe; and what we magnify in theſe matters as the reſult of divine wiſdom, is really and truly the product of ignorance and miſtake.

From hence it muſt follow, that they are not only falſe, but likewiſe in the ſecond place *fooliſh and abſurd*: ſcarce any thing can be invented that is more ridiculous than theſe doctrines, which are only the wild and extravagant notions of ſome phantaſtick perſons, which equal all the fictions of poetry; none of which are more exorbitant, but moſt of them far leſs harmful than theſe abſurd and monſtrous opinions. In ſhort, thoſe hard

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1 *Nihil credi poteſt, quod à ratione capi & intelligi non poteſt; & quicquid nobis revelatum eſt, quicquid à nobis credi debet, id nequaquam rationis captum excedit. Ea quæ nobis ad credendum vere ſunt propoſita, negamus eſſe myſteria, quæ ſcil. captum rationis ſuperent, & communem naturæ curſum, & ordinariam rerum indolem ſuperent*, Schlichting. contra Meiſn. p. 124.

2 Socin. libell. Suaſ. cap. 4. *Jam quod attinet ad communem ſenſum, nemo eſt tam ſtolidus, qui non videat pugnare hæc inter ſe, illum Deum noſtrum eſſe unum numero, & tamen tres eſſe, quorum unuſquiſque ſit ille Deus noſter.*

words above mentioned, of *Trinity Incarnation, Sacrament*, which are introduced into our Religion are a *barbarous and unknown language, Metaphyſical gibberiſh*[1] perfect Cant, fit only for Gypſies and Fortune-tellers. We love, it ſeems, as theſe men tell the world, to amuſe our Diſciples with terms as *myſtical* as the *Egyptian Hieroglyphicks*, yet couch but a very mean and deſpicable ſenſe[2] under myſterious and ſurprizing terms, affecting a phantaſtical way of ſpeaking, when we might ſpeak ſoberly and plainly. Thus they find fault with our *words*, and the manner of expreſſing our ſelves. At other times, when we come to explain our ſelves, and in that explication make choice of very eaſy and intelligible terms, then they quarrel with our *meaning*; upon which account, they ſay the modern Chriſtianity, (ſo they are pleaſed to ſtyle our Religion) is no better, nor other than a ſort of[3] *Paganiſm and Heathenism*. It is all *enigmatical and oracular*, but[4] the Devils Oracles are to be preferred: for they repreſented plain truths under doubtful and ambiguous expreſſions; we in plain words expreſs unintelligible, myſtical, ſublime contradictions: which makes our Religion, at leaſt our way of expreſſing it, a *perfect Gaulemaufrey*[5].

So that in our dealing with theſe Gentlemen we are reduced to very great, and indeed inextricable ſtreights. Let us expreſs our ſelves which way we pleaſe, ſtill they are reſolved to quarrel with us. If we make choice of plain words in which to expreſs the myſteries of our Faith, then 'tis all *riddle and paradox*. If their perverſneſs and importunity oblige us to uſe any new words not found in Scripture, then we are *Oracular and Hieroglyphical*, and our language is *Egyptian* all over. What therefore is left for us to do? why truly nothing that I know of but to bear our misfortunes as wiſely and as well as we can: and ſince it is ſo difficult to procure their good opinion, we muſt as far as I can perceive, together with the hopes, lay aſide likewiſe all

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1 *Impartial account of the word Myſtery*, p. 13. 2 *The Trinitarian Scheme of Religion*, p. 7. 3 *Letter of Reſolution concerning the Doctrines of the Trinity and Incarn.* p. 16. 4 *Impartial account of the word Myſtery*, p. 18, 19. 5 *Idem.*

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endeavors of recommending our ſelves to their favor. Laſtly our doctrines they ſay, are highly *pernicious and miſchievous*: for hereby, if we believe one of our adverſaries[1], *the purity of the Goſpel is corrupted, which conſiſts in the plainneſs and ſimplicity of it, and the beauty of it is concealed by this diſguiſe of myſtery which is put upon it.* Secondly, *They give Encouragement to a wicked life, and are directly inconſiſtent with piety towards God, as they are with reaſon and natural knowledge.* Thirdly, *They are the great incendiaries of the world, diſturbing the peace of the Chriſtian Church which hereby hath bin crumbled into innumerable parties and factions.* Forthly, *They are partly the neceſſary cauſes, and partly the unhappy occaſions of divers hurtful errors and hereſies, and particularly of thoſe which compoſe the body of Popery.* Laſtly, *By their abſurdity and impoſſibility, they have given a check to the progreſs of the Goſpel, have hindred the converſion of Jews and Mahometans, and ſerve only to propagate Deiſm and Atheiſm with which the age is infected, and which is in great meaſure owing to the abſurd corruptions of the true religion, by theſe additions which have bin made to it by injudicious and fanciful men.*

Thus doth this great champion of infidelity come forth like another *Goliah*, bidding defyance to our religion, railing at it and the profeſſors of it, in the moſt reviling and contumelious language, and thereby endeavoring to expoſe both the one and the other, to the contempt and laughter of *Buffoons and Atheiſts*. Now if we farther enquire into the *Reaſons and Cauſes* of theſe errors, and by what means ſuch opinions, ſo diſhonorable to God, ſo repugnant to common ſenſe and reaſon, ſo pernicious and abſurd, in which folly and impiety ſeem to ſtrive for the preeminence, ſhould univerſally prevail in the Chriſtian Church, they inſtance in theſe following.

And firſt, they tell us this is owing to *ignorance*, and the miſtakes of unskilful and injudicious men; but theſe miſtakes have yet received a wonderful improvement by that curioſity and wantonneſs of fancy which is to be obſerved in ſome perſons; but above all, by that regard and fondneſs which men have had for

1 *Letter of Reſolution*, p. 5. 7. 11. 17.

myſteries. All the world, I know not by what fate overruling them, and in all ages [1], have bin in love with myſteries, and have doted on them. This dotage was remarkable in the *Pagans* of old, and it attended thoſe who in the firſt ages of Chriſtianity [2] were converted to the Chriſtian faith; who brought this humor along with them into the Church. This doting on myſtery, which they tell us was the great myſtery of Iniquity, began, (as ſome of them ſtate this matter) very early, even as early as the days of the Apoſtles. [3] Others ſay, that the *Chriſtians at firſt extracted out of the Heathen writers what was excellent in Paganiſm, the virtuous and moral part, and left the fabulous behind like a* caput mortuum. *But in proceſs of time the Fathers of the Church introduced new Myſteries and Articles in the room of the former, which in time univerſally prevailed.* But tho they do not exactly agree upon the *date*, yet they all agree in the *thing*; that our Religion, as it is at preſent eſtabliſhed in the Chriſtian Church, is of infamous extraction, being *purely Heatheniſh*, and of *Pagan deſcent, and original.*

But tho this humor, and affectation of myſteries, hath had, as our adverſaries tell us, too great and fatal an influence upon our Religion, yet that alone could never have bin able to have done all this miſchief. For tho the foundations of that folly and ſuperſtition which at firſt was brought into the Church, might hereby be laid; yet theſe could never have bin perpetuated, and propagated among ſo many men, and thro ſo many ages,

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1 *So ſacred and dangerous was the diſcovery of Myſteries to Eccleſiaſtical men of that time,* (he ſpeaks of the Statue of *Harpocrates* in the Temple of *Iſis*) *as well as of ours, and ſuch is the love of ſuperſtitious people, of what religion ſoever they be, for Cabal and Myſtery; becauſe they take delight in admiring what they do not underſtand, and in reverencing the very ſilence of any thing that goes under the name of Myſtery.* Diſcourſe of the word Myſtery p. 3.

2 *The Trinity is not a Theology of divine Tradition, but merely of Paganick and Heathen extraction, and brought into the Chriſtian Church by the Platonick Philoſophers when they came over to Chriſtianity,* Letter of Reſolution p. 16. *This Author* (ſpeaking of the Author of the Hiſtory of Oracles) *clearly diſcovers to us the ſource of Myſteries ſpringing out of the wonderful and incomprehenſible language of Plato, and at the ſame time the holy reverence paid to Myſteries ariſing from a blind reſpect paid to falſe Antiquity.* Diſcourſe of Myſt. p. 19.

3 Herb. de Rel. Gentil. p 230.

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without the help of ſome other more laſting, and more culpable cauſes, than either *ignorance*, *curioſity*, *wantonneſs of phanſy*, or the like.

And therefore in the 2*d* place they tell us, that this ignorance of divine truths, and the dangerous errors which ſucceeded thereupon, were owing to a general wickedneſs & corruption of manners, which, it ſeems, overſpread the face of the Church, and overtook the profeſſors of it very early; it ſhould ſeem in, or very near the Apoſtles times: and then it is no wonder if this wickedneſs, by its own natural force ſhould pervert the underſtandings of men, and by degrees help to corrupt their principles. To which we may add, if this were ſo, that God, as a juſt reward of an univerſal impiety, might give men up to theſe frantick deluſions; to *believe a lye*, and then to publiſh it to the world.

The [2] Goſpel and the words of it could not poſſibly lead men into ſuch miſtakes, becauſe it is moſt evident, plain and intelligible to every man: and the Scriptures are ſo open and clear in theſe matters, *ut nemo qui eas non intelligat, non plane ſtupidus eſſe videatur*, ſaith *Socin.* Therefore it muſt follow that it muſt be owing, partly to mens ignorance and ſtupidity, but chiefly to their wickedneſs, and in particular to the *love of the world*, which *is the root of almoſt all that evil that is in it.*

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1 *Nec Chriſtus virtute caret, nec Chriſtiana fides incertis ſcripturis nixa eſt, ſed ipſorum hominum culpa fit, quo minus, ea quæ clariſſime & conſtantiſſime ſcripta ſunt, illi intelligant. Qui ſi tales fuerint quales eſſe debeant, profecto omnia intelligent in ſacris voluminibus contenta, quæ eos intelligere neceſſe eſt: ſin minus, æquum eſt ut ſuæ malitiæ hanc etiam pœnam ſubeant, ut ſalutaria dogmata divinis literis comprehenſa minime percipiant, aut olim percepta non amplius teneant.* Fauſti Socin. Reſp ad Scrupulos, ab excellenti quodam viro propoſitos, p. 329. *Malos pleroſque omnes poſt Apoſtolorum tempora fuiſſe, nihil prohibet: quod tamen ego non aſſero, quamvis Apoſtoli & Chriſtus ipſe tale quippiam prædixiſſe videantur*, ibid Reſp ad 3. Scrup.

2 *Quod autem adjungitur de ſcripturis vafre & contorte à Deo de ſui cognitione proditis, ſi ſententia noſtra priſcis illis incognita fuiſſet, ſupra refutatur. Hic tantum addo, quamvis ſacræ Scripturæ in hac ipſa parte de qua quæritur, ita apertæ atque expeditæ ſint, ut nemo qui eas non intelligat plane ſtupidus non videatur; tamen eorum verborum meminiſſe nos debere quæ ſcripta ſunt ad finem libri Oſeæ Prophetæ*, quis ſapiens & intelliget iſta, intelligens & ſciet hæc; quia rectæ viæ Domini, & juſti ambulabunt in eis, prævaricatores vero corruent. *Quæ verba ejuſmodi ſunt; ut ad ipſam verborum Dei intelligentiam omnino accommodari queant, quæ videlicet obvia ſit piis, impiis non item.* Id. Reſp. ad 6. Scrup.

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But that you may not make a wrong judgment in this affair, and the innocent thereby be miſtaken for the criminals; you muſt know that this immoderate love of wealth and riches, firſt ſeized the Prieſts; who in all ages (as theſe our worthy friends tell the world) have bin a company of crafty and deſigning men: [1] and in order to procure a reputation to their perſons and functions, and then to compaſs the ends of their ambition and covetouſneſs; firſt contrived theſe myſterious doctrines, which they publiſhed in a barbarous and an unknown language, thereby keeping the people in awe; and then taking advantage of thoſe fears and that ſuperſtition, which by theſe means they wrought in their minds, they lead them where they would, and managed both their *Conſciences* and *Eſtates* juſt as they pleaſed. [2] And as at firſt theſe were the perſons who *introduced* theſe myſterious

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1 *By the means of Myſtery Divines have made Religion a very difficult thing, 'tis an Art which Chriſtians are not able to underſtand. Thereby they have raiſed themſelves above common Chriſtians, and are made neceſſary to the people, improving that art to their own benefit,* Diſcourſe of Myſt. p. 13.

2 *The Learned, if you ſpeak of ſuch as are Prieſts or Miniſters and Beneficed men, have ſuch a byaſt given to their minds by the awe of their Superiors to whom they are accountable, by the fears of deprivation, by their Subſcriptions to the Articles of their ſeveral Churches, that it may be ſaid their Learning gives no authority to their Opinions. 'Tis plain enough that their Opinions are ſuch, as the conditions and terms of Preferment do require of them. While men are ſhackled by early Subſcriptions, hopes of Preferment, fears of Puniſhment, and the like reſtraints, they are fitter to ſupport the Kingdom of darkneſs and error, than to receive the true light and genuine Goſpel of Chriſt.* An Exhort. to a Free and Impartial enquiry into the Doctrines of Rel. p. 3. *Neither is* L. M. *alone, but there are many others who believe their Paradoxes no more than we, but they ſubdue firſt their Conſciences, and afterwards their minds to the Sophiſtries uſually alledged to prove them, ſo long as Holy Mother (which can diſpoſe of their fortunes in the World,) recommends this belief as the condition of holding a Parſonage or a Vicarage, or of getting a Deanery or Prebend. But after all that Reverence which any pretend to have for this Holy Mother, tis certain there is nothing really meant by our Holy Mother the Church, but only the ſtrongeſt ſide, or the prevailing party. And all the mighty Complements men uſe to this bleſſed Mother, are nothing elſe but their wit or their fears. They find themſelves the ſlaves of an uſurping faction in the Church, which is able to conſtrain them to do any thing, tho never ſo contradictory or abſurd: therefore the witty preſently liſt themſelves of the party, and call themſelves Sons and Children, and ſubſcribe and ſwear to all that ſhe propounds. In others their dread and awe turns into real reverence, or rather ſuperſtition: but they do not reflect on the cauſes that firſt byaſſed their minds to this obedience; but thoſe cauſes were originally nothing elſe but the power and wealth of the Holy Mother, that is as was ſaid, of the ſtrongeſt ſide.* Anſwer to Mr. L. Milburne.

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doctrines into our Religion, for their own advantage; ſo the ſame ſecular motives prevail with moſt now adays to *retain* them. They are our preferments which help to keep up the belief of theſe myſteries, and if *it were not for the biaſs which is given to our minds by the awe of our Superiors, and the fears of loſing our promotions* which keep us in order, we ſhould ſoon diſcover our true ſentiments, and all preſently turn Socinians. For if men quit their opinions, they muſt at the ſame time loſe their preferments, which are, ſay they, *the main ſupport of all this ſuperſtructure, which otherwiſe of it ſelfe would ſoon fall to the ground.*

So that at this rate, the Superior and Inferior orders of Prieſts are a company of profligate and irreligious wretches; who have loſt all honor and all honeſty; the one *Impoſing*, and the other *Submitting* to their Impoſitions, againſt their Conſciences, and contrary to their judgments, only to compaſs their deſigns, and to ſecure their preferments. Upon this account, [1] one of them plainly tells the world, that he knows no reaſon why we may not be reputed *Atheiſts*: for our Religion as to what concerns the Prieſts and Learned men among us, is all *contrivance and impoſture, a cheat as groſs and palpable as was that carried on of old by the Augurs and Aruſpices; and therefore he wonders how we can be ſuch ſtark fools, or errant knaves, that when we meet we can carry a grave look, and not laugh at one another.* Tho by the by, if a man might be allowed to gueſs at this Gentleman's modeſty by his writings, if one of his friends, for ſome particular reaſon, ſhould ſmile in his face, I am apt to think he would ſcarce put him out of countenance.

Laſtly, it may yet reaſonably be imagined, that the *cauſes above mentioned*, tho they might go a great way in order to corrupt our Religion: yet could not be ſo univerſally prevalent and for ſo many Ages: were it not for ſome higher and greater force. The *awe of Superiors*, the *fears of deprivation*, the *hopes of preferment*, may be great reſtraints: but one would think the *evidence of truth*, and the *importance* of it, ſhould likewiſe have ſome influence on the minds of men, and have enabled

1 *Author of the* Trinitarian Scheme p. 8.

them long before this, to have broke thro thoſe reſtraints, had not ſome more potent, but inviſible chains, fettered their underſtandings, and totally deprived them of their liberty. This mighty force then that prevails above ſenſe and reaſon, revelation and Scriptures, can be nothing leſs than *Magick and Enchantment*, whereby the eies of the ſimple are dazled, *being bewitched*, as they tell us, *into a belief of the moſt odd things with a charm of words*[1]. So that like men in a *trance*, they ſhall have their eies open, and yet not be able to diſcern the ridiculouſneſs of thoſe opinions which are impoſed on their underſtandings. The Devil was the firſt, as they tell us, who invented ſundry of thoſe Doctrines: and ſure one would think, he was the perſon likewiſe who firſt invented the word *Myſtery*, which is an *affrighting, aſtoniſhing* word, the mention of it is enough to make men ſtart. It is as bad as *Abraxas* or *Abracadabra*: it carries along with it charm and incantation: and the generality of Chriſtians

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1 *Myſtery is a ſupplement ready at hand, when we fall ſhort of reaſon. In a word, Myſtery is a ſalve for all diſeaſes. it dazles the eies of ſimple people, or rather bewitches them in ſo great a meaſure, that by ſeeing they perceive not the ridiculouſneſs of thoſe opinions impoſed on their belief; and it makes wiſe men willing to ſhut them: for they do not love to be diſturbed in the enjoyment of their temporal advantages, and they are afraid of* Socrates *his fate.* Diſcourſe of the word Myſtery p. 19. *In Religion men take care to adorn the moſt monſtrous opinions, they look upon them as the beloved part and the chief of their Religion: and leſt they ſhould be attacked in that weak place, they fence it with the name of* Myſtery. *They will allow no body to touch them, nor to caſt their eies upon them. He that undertakes to attack an Orthodox that way, is looked upon as one who deſigns the utter ruine of Religion. They are ſo far in the right, ſeeing they cannot otherwiſe defend their Opinions, than by frighting Children with the Wolfs ſkin.* Ibid. p. 4. *The word and Sacraments are a ſort of means that act not by any natural energy of their own, nor by any harmony, ſuitableneſs or agreeableneſs to our powers faculties or natures; but by a* Theurgical, Teleſtick *and* Myſtical *operation, which is to ſay they work on our minds as* Spells, Charms and Incantations. *Let a man in black ſprinkle you with ſome of the Churches water, or give you a bit of bread, or ſup of wine, over which he hath pronounced the wonder-working words preſcribed in Mother Churches Ritual, tho by nature you are as bad as the Devil, you ſhall be qualify'd for Heaven. And this no leſs certainly than by tying the Norman knot, you may gain the love of the perſon you deſire; or by other devices recorded in the learned books of Magick, you may cauſe hatred, raiſe winds, and do a thouſand other feats. Therefore when St.* Auſtin *defined a Sacrament to be the Outward viſible ſign of an Inward Spiritual grace; the good Father ſhould have conſidered, that this is the definition of a Charm, not of a Goſpel Sacrament.* Trinitarian Scheme of Rel. p. 24.

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ſure muſt have ſome ſorcery and witchcraft practiſed upon their underſtandings, or elſe they could never be ſo unaccountably infatuated, as with this word, and by the help of it, to embrace ſo many wild and ſuch frantick opinions.

By this time I am afraid I have ſurfeited the Reader, I am ſure I have tyred my ſelf, with the repetition of this *nauſeous* and *unſavory ſtuffe*, which theſe our adverſaries with equal falſhood and impudence, diſgorge againſt our holy Religion and the profeſſors of it. But I have done it for the ſake of ſuch who wanting time and leiſure to peruſe their writings, may here at one view inform themſelves of thoſe *calumnies* which ly diſperſed and ſcattered in their writings, which with great aſſureance are almoſt every day publiſhed by them. And there are two reaſons which have principally induced me to it, which I think are of ſome conſideration in this affair.

The firſt is, that I may undeceive the Reader, and rectify thoſe miſtakes which otherwiſe he may, or perhaps hath bin lead into, by that unwary and indeed unjuſt account which hath bin given of our Adverſaries and their polemical performances; which ſometimes have bin recommended to the world, under the higheſt characters of *prudence*, *temper*, *modeſty*, *gravity*, together with I know not how many other goodly epithets which have bin but too liberally beſtowed on them. They are ſaid, to have kept within the bounds of decency, to have argued cloſely and clearly without heat and paſſion, to have confuted their Adverſaries opinions, without railing at their perſons. They ſtand cloſely upon their guard, warily defend themſelves, without giving advantage to their enemies by any looſe and unwarrantable expreſſions, which *paſſion* is apt to ſuggeſt when *reaſon and ſound Argument* is wanting; and in one word, they are ſaid to have ſet a pattern of writing Controverſies to the world.

If this be ſo, and that we can reconcile this character with thoſe expreſſions which have now bin cited out of their books; then I think we have loſt all diſtinction between *modeſty and arrogance*, *rudeneſs and decency*, *truth and calumny*. For I will defy any man of the greateſt wit, in conjunction with the greateſt

malice, to forge and utter any thing againſt us and our Religion, nay tho the Devil himſelf were at the elbow of the writer, which can exceed what theſe men charge us with, in point of *falſhood and virulence*. One of the heavyeſt charges which was of old drawn up againſt the Chriſtians, and laid at their doors, was, that in their aſſemblies they were wont to murder an Infant, and out of ſport and wantonneſs to drink up his blood; ſo that their *Love-feaſts*, as they called them, were indeed nothing elſe but ſo many *Thyeſtean banquets*.

But if what our adverſaries affirm of us and our Religion be true, we doe much worſe: for what thoſe men might be ſuppoſed to do out of *frenzy and diſtraction*, (for who but frantick and wild people would be guilty of ſuch lewd pranks?) the Guides of the Church have done out of *contrivance and deſign*; who have bin engaged in a wicked combination for about ſixteen ages, to delude and cheat the world, and that in a matter of higheſt conſequence, relating to the *honor of God*, and the *Salvation of mens Souls*, which they have diſregarded in compariſon of their own intereſt, and ſecular deſigns.

For what proportion do the lives of a few Infants bear to the Souls of ſo many millions, whom the Chriſtian Doctors, by infuſing ſo many looſe and impious opinions into the minds of their followers, have, *as far as in them lay*, led to eternal perdition? For tho theſe opinions in themſelves, ſhould not *abſolutely and inevitably* occaſion the ruine of thoſe who embrace them; yet they bring them, as our adverſaries tell the world, into great hazard, being mighty obſtacles to mens happyneſs, and do very naturally and eaſily turn them out of the way which leads to eternal life. And if ſo, then we cannot but conclude,

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1 *Præterea errores quidam in ea (Religione ſcil. Evangelica dicta) ſunt, qui licet per ſe ipſi æternam ſalutem non adimant, tamen, vel quia circa res maximi momenti verſantur, vel aliam quampiam ob cauſam, facile impediunt, quo minus quis æternæ ſalutis viam recte aut norit, aut certe teneat*, Socin. Lib. Suaſ. Procem.

Videmus non paucos errores circa iſtorum trium ſententiam, non neceſſario impedire, quo minus quis Deo ac Chriſto confidat. Ex altera parte non dubitamus, quin id facile efficere poſſint: obſcurata videlicet per errores ipſos & in aliam formam verſa ratione, qua nobis divinitus æterna ſalus contingit, Idem ibid. cap. 4. Sect. 3.

that

that the Guides and [1] *Fathers* of the Church (as they have hitherto bin accounted) having ſhaken off all *paternal care*, and indeed *natural affection*, have turned worſe than Scythians and Canibals; by how much it is a greater and more barbarous piece of cruelty to *deſtroy mens Souls*, than it is to prey upon, and *devour their bodies*.

Perhaps it will be ſaid, that this charge, and thoſe ſcandalous epithets before mentioned, are chiefly managed, and made uſe of by the *Engliſh Unitarians*, who being a rout of profligate and irreligious wretches, together with all regard for Religion, have ſhaken off all reverence and reſpect for men.

Anſ. Whether they deſerve this ſevere cenſure, is more than I can tell. It is true, the Libertines and looſer perſons of the age, with great ſatisfaction peruſe their books, and very greedily ſwallow the opinions contained in them. But as for the writers and managers of theſe controverſies, they may, for ought I know, be perſons of as ſtrict morals, and of as great *juſtice and probity* as their forefathers, *the ancient and forreign Sotinians*. But be that matter as it will, this I may make bold to aver, that the forreigners have ſpoke as hard words, and made as ſevere reflections upon us and our Religion, as moſt of the Moderns; who have but written after the Copy which the former have ſet them; and from whom they ſeeme to have borrowed a great part of *their language*, as well as their *Opinions*.

Thus, as hath formerly bin obſerved, the Holy Trinity hath bin ſtiled by them *Triceps Cerberus*, *monſtrum triforme*; a three-

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1 *Nos Chriſto ejuſque diſcipulis majorem fidem adjungimus, quam vanis atque impiis fanaticorum hominum commentis* (de patribus loquitur) *qui humanarum ſcientiarum cognitione inflati ac tumentes, ea excogitarunt, quæ totum ſalutis noſtræ fundamentum, quantum in ipſis quidem fuit, funditus everterunt.* Andr. Dudith. Epiſt. ad Theod. Bezam. inter opera Socin. p. 525.

Hic ſane aſtutum Satanæ inventum liceat admirari, qui quum animadverteret, non poſſe conſiſtere regnum ſuum, ſi debitus ſacris Scripturis honos relinquatur, perſuaſit hominibus ſacram ſcripturam ita eſſe difficilem, ut ex ea ſalutis cognitio conſtare nobis non poſſit. Sic perfecit, ut verbo Dei ſepoſito, aut penitus abjecto, major jam Patrum Commentis & additamentis, qui tamen mali vitrici *verius dici poſſint, quam ipſis veritatis magiſtris autoritas à ſervis Antichriſti tribuatur,* Id. ibid.

headed Cerberus, and a three-faced miſhapen Monſter; the Incarnation of our Bleſſed Savior, is accounted an *idle ſenſeleſs fable*; the Doctrine of Original Sin, ſuch an other *old wives tale*, invented by the *Jews*, and impoſed on the Church by *Antichriſt*; the redemption of the world by the death and ſufferings of our Savior, is reproached as a *pernicious*, *monſtrous*, *impious*, *blaſphemous Opinion*; the Divinity of Chriſt, and his eternal generation is accounted by *Wolzogen.* [1] *an idle dream*, *a fable*, *a figment*, nay monſtroſum commentum, *a monſtrous figment* of Heatheniſh extraction, which the ancient Fathers learnt in the Schoole of *Plato*, and from thence introduced it into the Chriſtian Religion. And yet that is a mild reflection in compariſon of what he ſaith upon the ſame occaſion; *viz.* that it is one of thoſe falſe doctrines which by the cunning [2] and contrivance of *the Devil* have crept into the Church. And indeed it is no wonder it ſhould have ſuch an infamous original, if what he tells us of it be true: for he ſaith, it is *nefanda ſententia*, an execrable opinion, joined with the higheſt diminution of the glory of Chriſt, who is hereby denyed to be the Meſſiah, and the true Son of God.

You muſt know therefore, that this *eternal* Son of whom we dream, is only the *fictitious* [3] *and imaginary offspring* of mens brain:

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1 *Hic vero non poſſumus præterire, quin admirationi lectorum exponamus*, Monſtroſum quoddam commentum, *quod veteres Patres primitus ex ethnica Platonis ſchola in religionem Chriſtianam introduxerunt*, &c. *Sed ut modo dictum* Somnium *de eſſentiali verbo Dei melius percipiatur*, &c. Wolzogen. Prolegom. in Evang. Johan. Cap. 6. *Sana ratio judicat, magnum ſcil. illud myſterium de origine & eſſentia filii Dei, falſum eſſe & merum humani cerebri figmentum. Recto ratio dictat, eos qui fabulam iſtam credunt, vel neſcire quid credant, vel in labyrintho inextricabili, cujus nullus ſit exitus, verſari.* Id. ibid.

2 *Hoc loco tacito pede prætereundum non eſt ſed paucis delibandum, quomodo factum ſit Satanæ aſtutia ac ſtratagemate, ut falſa dogmata de perſona Domini Jeſu, in Chriſtianis Eccleſiis ſenſim, & quaſi gradatim irrepſerint*, &c. Id. in Proleg. cap. 2. *Atque hæc nefanda & cum ſumma diminutione divinæ gloriæ domini Jeſu conjuncta ſententia, eſt illa ipſa quæ hodie in Chriſtiano orbe paſſim obtinuit ac regnat, quæ ſi illius vim ac rem ipſam ſpectes, revera negat Jeſum eſſe filium Dei.*

3 *Hæc eſt doctrina per quam Satanas Hominem Jeſum, de ſolio divinæ majeſtatis ejus in animis hominum deturbavit, aliumque in eo repoſuit, qui nunquam in rerum natura extitit; ſecundam ſcil. Trinitatis perſonam, & fictum quendam Dei filium, qui ab æterno (id eſt nunquam) ex eſſentia Dei (qui neque gignere nec parere poteſt) genitus ſit.* Ibid.

who

who never had any being in nature, only exiſts in the fancies and imaginations *curioſorum hominum*, of ſome conceited and whimſical perſons. Nothing in nature, nothing in ſcriptures could poſſibly ſuggeſt any ſuch notion to the minds of men. It is true, the firſt chapt. of St. *John* is quoted upon this occaſion and to this purpoſe; but he ventures to aſſure us, that no man [1] in *his right wits*, could poſſibly find out the Eternity and the Divinity of Chriſt in that place: And yet all the Chriſtian Interpreters did find out, as they thought, theſe doctrines there. But theſe Commentators before *Socinus*, *delirabant omnes*, raved and talked like mad men, or men in a feavor, as an Engliſh *Socinian* words it. Farther, as this opinion concerning the Divinity of Chriſt, is deteſtable in its own nature, ſo is it extremely pernicious in its conſequences: for by this ſtratagem, as the ſame *Wolzogen.* tells us, the Devil, who firſt invented it, hath very notably and effectually compaſſed his deſign, [2] and gained his point. For hereby he hath, if we believe this our adverſary, baniſhed all ſaving faith out of the world; and with it all the comfort of a Chriſtian, and all our hopes of happineſs which are hereby intirely ſubverted.

In ſhort, do the modern Unitarians, ſay that the Articles of our faith, corrupt the purity and ſimplicity of the Goſpel, and give encouragement to a wicked life? ſo do the [3] Ancient and foreign *Socinians*. Do the former ſay, that they retard the progreſs of the Goſpel, and hinder the converſion of Jews and Mahometans? ſo do [4] the latter. Do the former ſay, that the love of

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1 *Verum quis homo* ſanæ mentis *tantam vim in his verbis*, in principio, *poſſet odorari, & rem tam gravem atque incomprehenſibilem ex iis elicere?* Id. cap. 5.

2 *Hæc eſt doctrina per quam Satanas attigit ſcopum ſuum. Hacque ratione vera fides ſalvifica, quæ vincit mundum, penitus ſublata eſt; ac omne noſtrum ſolatium ac ſpes in lubrico poſita eſt.* Id cap. 3.

3 *In Evangelicorum religione quædam concedi, quæ cum Chriſti præceptis pugnant. Atque non paucos eſſe errores, qui facile veram ſalutis æternæ viam obſcurant, atque impediunt.* Socin. Lib. Suaſ. Cap. 3. & 4.

4 *Vos illi eſtis qui ſine tropis, & præſertim ſine illa veſtra Idiomatum communicatione, nihil firme explicare poteſtis; & per ipſos tropos eas de Deo Chriſtoque opiniones in Eccleſiam invexiſtis, quæ ſanctiſſimam religionem noſtram & Judæis, & Mahometanis omnibus deridendam exponunt.* Socin. ad Parænefin Volani Reſp. p. 381. *Itaque*

of the world beguiles us, and that we are *bewitched with a charm of words*? ſo do the latter, who aſcribe all our ignorance of divine truths, ſometimes to an inordinate love of the world, and ſometimes to ſtupidity and faſcination. It being a very common expreſſion with theſe men to ſay, that we are *occæcati, & faſcinati præjudicatis opinionibus*; blinded and bewitched with prejudices. Theſe, together with the imputations of *ſtupidity*, *infatuation*, *madneſs*, *blaſphemy*, are the decent epithets which they beſtow upon the living, theſe the flowers with which they adorn the memories, and which they caſt upon the graves of the dead. But to proceed: By what hath bin ſaid, it ſhould ſeem that the imaginations of

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que a vobis omnino, veſtriſque non ſanis verbi Dei interpretationibus, tantæ in Dei Eccleſia vaſtitatis ſive cauſa ſive occaſio profecta eſt. De ortu & progreſſu Religionis Mahometicæ Loquitur. Ibid.

Quæ omnia cum non ſolum ſacris literis adverſentur, verum etiam ſibi ipſis non conſtent, immo cum ridicula magna ex parte appareant, efficitur proh dolor, ut Jeſu Chriſti religio ſacroſancta & diviniſſima, & Judæis, & Turcis, & exteris denique omnibus maxime ſit Ludibrio. Id. in Prolegom. ad Explic. Cap. 1. Johan.

1 *Nihil præterea abſurdius excogitari poteſt (cui quidem tota reclamat natura) quam ut tres ſint unus*, &c. *Ex qua opinione innumera portenta oriri neceſſe eſt longe abſurdiſſima, unde ſacra Divinaque Oracula plane ſubvertantur; ita tamen neſcio quo pacto Chriſtianorum vulgus* faſcinatum *fuit, vel ita ſtupidum eſt, ut omnia hæc non modo conſtanter credat, verum etiam ab hac fide ſalutem ſuam omnino pendere exiſtimet, & ſibi ipſis homines illudentes atque imponentes, quod vident, ſe non videre; quod autem non vident, ſe videre penitus ſunt perſuaſi.* Id. v. 14. ejuſdem Cap.

Tamen quia guſtatum tuum ita depravatum, atque ut ita dicam, Papeis Opinionibus infatuatum eſſe video, ut nihil tibi jam propemodum ſapiat, quod à Cœnoſis iſtis Lacunis hauſtum non ſit (de Patrum ſcriptis loquitur) *tuum tibi Auguſtinum proferam, cujus tantam doctrinæ & ſanctitatis opinionem Satanas inſevit in animos hominum, ut major ejus quam Chriſti doctrinæ fides paſſim habeatur. Nam quum alia multa plane ab Evangelio abhorrentia, tum hanc de Triplici Deo extaticam phantaſiam, ex ipſius potiſſimum commentariorum penu depromſerunt, qui Scholaſtici Theologi nominantur. Ex hoc nimirum vino biberunt illi primi, deinde reliquas quoque gentes temulenti iſti inebriarunt, ita quidem, ut jam, quod ebriis accidere ſolet, pro uno tres, aut etiam plures, perturbata viſione aſpiciant.* And. Dudith. Epiſt. prius citata ad Theod. Bezam, inter opera Socini p. 525.

If what *Dudithius* here affirms of St. *Auſtin* and the Schoole-men be true, I cannot much wonder at the account which ſome of the modern Unitarians give of *Athanaſius*, who tell us that he was Drunk when he compoſed his Creed. For thereby it might happen to him, as it doth to other Intoxicated perſons, who behold all objects double or treble: ſo he, I ſay, while he was under this diſorder might think he beheld *pro uno, duos vel tres Deos*, two or three Gods inſtead of one, and accordingly put them into the Confeſſion of his Faith.

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men tho never so roving and extravagant, could never have pickt up such wild notions, as have prevailed among Christians, had not the [1] Devil come in to their assistance; who was at the elbow of the Learned and leading men when they wrote their *Commentaries*, (or their *Comments* rather, as these men would have it believed) on the Bible. Lastly do the Moderns say, that our opinions directly lead men to Atheism? so say the elder and forreign [2] Unitarians. I know not what can be said, or thought worse of any men or any opinions than this.

But yet I must confess there is some difference still between our Ancient and modern Adversaries. For the latter have bin more assuming and arrogant in their writings, whilst the others have put on the semblance of modesty and seriousness. The one have *ridiculed* our Religion, whilst the other have with great gravity *blasphemed it*. The one have bin *humorsome and pleasant*, endeavoring the diversion and entertainment of their Readers; whilst the others are more serious, and seem to be *in good earnest* in their reproaches of us. In short, the Moderns have endeavored to expose our Religion to *contemt and derision*, whilst the Foreigners labor to create in the minds of men, an *abhorrence and detestation* of it.

But tho they have taken different ways, yet they both agree

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1 *Et licet hoc ipse* (Johannes scil.) *apertissimis verbis utendo optime præstiterit, non destitit tamen nobis & veritati adversarius, Satan, quoad hominibus persuasit, vocem* ὀγένετο, *non* fuit, *sed* factum est *hoc loco significare: atque effecit ut quod validissimum semper Argumentum fuisset ad errores hosce Platonicos ex Christi Ecclesia exterminandos, omnis fallaciæ potissimum fundamentum extiterit.* Socin. Explic. 1. Cap. Johan. v. 14.

By this it should seem, that as *Hermolaus Barbarus* was said to have consulted the Devil for the signification of the word ἐντελέχεια: so the Christian Interpreters either consulted him in interpreting and translating the word ὀγένετο; or else he of his own accord, over officiously lent them his assistance, and perswaded them to render the word above named, not *was* flesh, as they should have done, but *was made* flesh.

2 *Opinionem istam de uno & trino Deo, non solum falsam, sed & periculosam admodum esse censemus, quippe quæ & de uno vero Deo fidem labefactare possit, & totam salutis nostræ per Christum rationem pervertere; atque idcirco quam maxime possumus eam ex omnium mentibus evulsam cupimus, & porro pro viribus curamus.* Socin. Def. Animadvers. in assertiones Theol. Collegii Posnan. de trino & uno Deo. p. 634.

Dicimus nullum graviorem, contra fidem de uno vero Deo, ab Antichristi spiritu errorem in Christi Ecclesiam fuisse invectum, quam error Trinitatis personarum in una Dei essentia. Ibid.

in one common end, and have bin but too ſucceſsful in attaining it, *viz.* The weakening that eſteem and reputation in which our Religion formerly was held, and which it always deſerves, in the world. For the reproaches which theſe men have caſt upon us, have bin greedily pickt up by the *looſe and the Libertines* of the Age, and are with great ſatisfaction, indeed with a kind of triumph bandyed among them in their clubs and meetings. And the pernicious effects of this are every day too viſible, inſomuch that we find ſome *ridiculing* the myſteries of our Faith, others with great vehemence *oppoſing* them; and a ſtrange *indifference* hath diffuſed it ſelf among divers others; who tho they have not forſaken the profeſſion of the Faith, yet have in great meaſure ſhaken off the reverence and concern which they ſhould have for it: ſo that they are Τετραμμένοι, (if I may be allowed to uſe that word in the ſenſe as ſome have taken and rendered it,) do as it were in *procinctu ſtare*, being in a very good diſpoſition and forwardneſs, ready to receive any Religion either *with, or without Creeds*, with or without *Sacraments* and a *Miniſtry*, if that can be called Religion, where theſe are wanting.

Upon the whole, for my own part, I am of opinion, that *Celſus*, and *Porphyrie*, and *Julian* may as well be propoſed for decent patterns of writing, as theſe our Adverſaries: for there is no expreſſion ſo raſh, no calumnies ſo virulent, no language ſo rude and boyſterous, which they do not make uſe of upon this occaſion, in order to defame our Religion, and diſcredit the profeſſors and maintainers of it. Neither is it enough to ſay, what ſometimes is offered in excuſe of them, *viz.* that they do not rail againſt *perſons*, but *opinions*: that they ſhew a reſpect to their *Adverſaries* at the ſame time that they thus warmly condemn their *errors*.

For firſt, though it ſhould be allowed, which is not always true, that they do not revile their particular adverſaries when they write againſt them, yet they ſpeak very opprobriouſly of Chriſtians in general, and of the Doctors and Fathers of the Church; in which they have bin but too much imitated by the *Remonſtrants*. And this I think is more criminal; foraſmuch as the reputation of bodies and communities of men, is more

sacred, and ought therefore to be had in greater regard than that of particular persons.

But 2*dly*, (which is a consideration of infinitely greater weight in this case) it ought to be remembred, and our Adversaries can never be too often charged with it: that tho they should really observe that good temper in their writings, as never to use the least disrespectful expression towards any man; yet they can never be excused for those *blasphemous expressions*, which with great boldness and impiety are uttered by them[1] against the *blessed and adorable Trinity*; which they call a false and portentous figment, and the belief of it, they say, hath bin the unhappy occasion of many other most absurd and monstrous opinions, which have prevailed in the Christian Church. *Against the eternal son of God*, the great and blessed Savior of mankind, whom we and all the whole Christian world worship, they utter many contumelious expressions, with relation both to his person and his offices; denying his Divinity, undervaluing his sufferings; speaking of him in the most slight and contemtible manner, calling him *fictius quidam Deus, qui nunquam in rerum natura extitit*: an imaginary God, a mere Idol, and an Idol we know is nothing in the world; to whom the Christian Church very foolishly, first ascribes a divine nature, and then with equal folly, pays divine honors to him.

And then as to the *spirit of God*, the third person in the blessed Trinity, they speak of him with yet much greater contempt; not only degrading him from his divinity, but denying his subsistence and personality: sometimes accounting him

1 And among them hear what the wise *Socinus* saith, (that great pattern of Temper, Prudence, and Moderation) who passes this modest and decent Reflection upon those opinions which prevail in the Christian Church, concerning the Trinity and Incarnation, and which are accounted the main and fundamental Articles of our Religion. *Verum sperandum est, ut non secus atque portentosa ista Sophistarum de Eucharistia opinio, jam Deo auspice ita palam traducta est, ut pueri quoque eam merito derideant, atque explodant: ita monstrosa hæc de Deo nostro, & Christo ejus figmenta, quæque hoc tempore sacrosancta & omni veneratione dignissima, præcipuaque religionis nostræ arcana esse creduntur, aliquando tandem, Deo volente, ita cunctorum oculis retegantur, & unicuique tanto sint ludibrio, ut neminem non pudeat se hisce fabulis unquam non dicam fidem adhibuisse, sed aurem accommodasse.* Id. Ibid.

only an *accident*, either a *quality*, or *an operation*; at other times in a moſt deteſtable manner, ſtyling him a mere *vapor*[1] *and exhalation*; and by that Blaſphemous hypotheſis, giving an account of the diviſion and diſtribution of his gifts and graces: hereby ſporting and dallying with him as Children doe with bubbles, which may be driven hither or thither with the breath of their mouths.

Now if in our diſcourſes and writings, all undecent reflections upon our adverſaries are eſteemed blameworthy; how much more worthy, not only of *blame*, but of *abhorrence and deteſtation* are thoſe rude and ſcurrilous expreſſions, which are uttered by them againſt theſe two glorious perſons in the ever bleſſed Trinity, whoſe honor ſhould be infinitely dearer to us, not only than our own mean and inconſiderable reputations, but even than our very lives. Upon theſe conſiderations, I confeſs, I have not without ſome ſurprize and wonder, peruſed certain paſſages of late, and heretofore publiſhed[2] in commendation of theſe men; and particularly of the ſtrength and clearneſs of their reaſoning, of their candor and fairneſs, in the managements of their diſputes againſt us. What can any man think that compares thoſe Elogies, and theſe expreſſions tranſcribed out of their writings? For my own part I muſt profeſs, I cannot imagine what good end can be ſerved by ſuch unſeaſonable and extravagant commendations. On the other hand, I am ſure, they do but furniſh people with occaſion of ſuſpicion that their admirers, out of love and fondneſs to their perſons, without conſulting their books, have overhaſtily ventured to repreſent them to the world, under theſe advantageous Characters: or elſe men may be apt to think much worſe, (which yet charity I preſume will forbid them to imagine;) that they have not that due regard for the Religion which they profeſs, or the bleſſed Author of it as becomes them: both which have bin thus violently aſſaulted, with all the *ill arts*, and all the *ill language* which wit heightened with malice could ſuggeſt.

The ſecond reaſon which induced me ſo largely to inſiſt upon

1 Vid. *The firſt part of the* Preſervative p. 63, 64. 2 *Vid. Epiſcop. contra Bodeah Cap.* 5.

thoſe

thoſe calumnies, and that charge which theſe men have drawn up againſt our Holy Faith, and the profeſſors of it, was, that I might hereby juſtifie the endeavors of all ſuch who either by *Preaching* or *writing*, by *Argument* or *Authority* (and Gods bleſſing reſt upon them who make uſe of their authority to ſo good a purpoſe) make it their buſineſs to oppoſe the attempts of theſe men, and to ſtop the growth of their pernicious errors, which have but too far ſpread themſelves amongſt us. For if we have any regard for the honor of God, the welfare of our Religion, or our own reputation, we have juſt reaſon to be engaged in this vindication; for all theſe ſuffer in thoſe unjuſt aſperſions which they in their writings perpetually caſt upon us.

Many things well deſerve to be ſpoken on this ſubject, which I ſhall defer at preſent, and reſerve them to be mentioned in the concluſion of this diſcourſe: only there is one thing which is fit to be inſiſted upon here, as being pertinent to my preſent deſign, and will help to make good the charge which I drew up againſt them in the beginning of this diſcourſe, *viz.* that hereby they doe, tho not directly oppoſe, yet ſecretly undermine the authority of the Holy Scriptures; and give men juſt cauſe, if what they ſay be true, not only to ſuſpect, but plainly to deny their truth and inſpiration. For if the Articles and myſteries of our Faith are, as we ſay, *revealed in the holy Scriptures*; and if thoſe very myſteries, are, as our adverſaries ſay, ſuch *abſurd, impious, monſtrous, blaſphemous* opinions; it muſt by a direct and neceſſary conſequence follow from hence, that the Scriptures are ſo far from having God for their Author, that no honeſt or wiſe man could be concerned in the compoſing and publiſhing of them.

It will be ſaid, that theſe Doctrines are not to be found in the holy Scriptures, but are rather the inventions and additions of *fanciful and injudicious* men, to ſay no worſe of them. Now how ſhall this matter be tryed? We have always affirmed, that our Religion is plainly revealed in the Bible, that we found it there, and took it thence. They ſay, it is not contained in the Holy writings, and can never be proved out of them. If we refer men to the plain and expreſs words of Scripture, and bid them make uſe of their eies, and peruſe

what is written there, and then upon a fair peruſal, believe the report of their underſtandings in this affair: then our Adverſaries tell us, that we ought not always to collect Articles of Faith, from the *Words and Letter* of the Scriptures, but from the *ſenſe and meaning* of them; which may, and oftentimes is really very different, from what the words and letter at firſt view may ſeem to import. But how ſhall we be aſſured that this is ſo in this caſe, and that by forſaking the plain, obvious, natural conſtruction of the words, we ſhall not deviate from the deſign and intention of the holy writers? In certain matters which are diſputed between us, we ſay the words of Scripture are to be taken in the *literal* and *natural* ſenſe: our Adverſaries to avoid the evidence and conviction which ariſes hence, betake themſelves to *Tropes and Metaphors*. How ſhall this matter I ſay be determined?

Now one would think, that the faireſt propoſal that can poſſibly be made in this caſe, is, that it ſhould be referred to the arbitration of thoſe who lived in, or next to the Age in which the Apoſtles and other holy writers lived, who either upon their own knowledge, or by the writings and diſcourſes of ſuch who converſed with the holy Pen-men, might be informed of their true ſenſe and meaning: and conſequently we, who live at this great diſtance from the Apoſtolical age, by peruſing the writings of the Ancients, and finding what was their ſenſe in theſe controverted points, may be able to form a judgment concerning thoſe Doctrines, which are now generally believed and embraced among Chriſtians; whether they really are the ſame with thoſe that were at firſt preached by the Apoſtles, and entertained by their Diſciples and followers.

Here we have brought this matter to a ſhort iſſue, if our Adverſaries would join with us upon this head. But they abſolutely decline it, for this reaſon, [1] that there was a general *Apoſtacy*

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1 *Quod ſi ſtatim poſt illa tempora* (ſcil. Apoſtolica) *aliter de Chriſto publice doceri cæptum eſt, at nos doceamus, nihil permovemur: ſcientes ab Apoſtolis, & ab ipſo*

Apoſtacy and deſection preſently after the Apoſtles times, from the doctrine of the Apoſtles, in the points which are diſputed between us, and particularly in that which concerns the divinity of Chriſt. For this opinion, they ſay, was introduced into the Church by *Antichriſt*, many *falſe Prophets and Impoſtors*, even in the Apoſtles days, going forth into the world, and ſeducing men into a belief of I know not what fictitious and imaginary divine nature in Chriſt.

Many ſcandalous reflections upon this occaſion are by our adverſaries caſt upon the firſt and beſt ages of the Church, and thoſe great men who lived in them, whoſe names and writings are tranſmitted down to us,; whereby, not only the *wiſdom and integrity* of the Fathers are called in queſtion, but with them, the *Authority and Inſpiration* of the holy Scriptures are dangerouſly ſhocked, and by theſe means brought into great doubt and uncertainty, as ſhall hereafter be made more largely to appear.

Well: but tho the opinions of *Fathers and Councils* ought not much to be regarded, who are ſaid to be *parties*, and therefore ought not to be *judges* in the caſe; yet I hope we may with ſome appearance of reaſon appeal to other more indifferent perſons, I mean *Jews and Pagans*; who tho they are infinitely prejudiced againſt the truth of our Religion, yet may be preſumed to be competent judges of the ſenſe and meaning of the words of Scripture, in ſuch matters, which are as our adverſaries themſelves acknowledge, ſo plain and obvious, that none who are maſters of common ſenſe and reaſon, if they are not otherwiſe byaſſed, can poſſibly be lead into miſtakes about them. Now if we conſult the writings of the Ancients, as

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ipſo Chriſto tenebras iſtas propediem in Eccleſia futuras prædictum fuiſſe; & ipſis Apoſtolis adhuc viventibus, multos Antichriſtos extitiſſe, atque multos falſos prophetas atque Impoſtores in mundum prodiiſſe, &c. Socin. ad paræneſim And. Volani Reſp. p. 382.

Propterea enim ne iſta tam ſublimia de Homine iſto credantur, hominibus imperitis ab ipſo ferme initio *ſuggeſſit Satan, ut locis quibuſdam divinarum literarum abutentes, & Sophiſticis rationibus ac conſecutionibus innixi, & ſibi & aliis perſuaderent, in Chriſto Jeſu præter humanam naturam, eſſe divinam eſſentiam, &c.* Idem Reſp. ad præfationem Wieki p. 532.

far

far as we have any records left us of these matters; we shall find those above named enemies of Christianity, always [1] charging the Christians with the belief of those doctrines, *viz.* concerning the *Divinity and Incarnation of our Savior*, which are now in dispute between us and the Socinians. It is true indeed, they accounted these Doctrines as the Socinians now do, *absurd* [2] *and impossible*, and for that very reason, defamed the Christian Religion, and rejected the holy Scriptures in which they found that these doctrines were evidently contained. But this confirms what we are saying, that these mysteries of our Faith are plainly delivered in the Scriptures, and that all unprejudiced [3] persons who do not look thro Socinian spectacles, did, and do still find them there.

Neither can it be here pretended, that the enemies of our

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1 Ἐπὶ δ' ἐγκλήσει ἡμῖν ἐκ οἶδ' ἥδη ὁπόσαις, ὡς τὸν Ἰησοῦν, ὃν ὡς θεὸν σέβομεν, ὑπὸ Θεὸν νομίζομεν, τὸ οὐ τέτων ὄσιον ὁρῶν διελέγην. Orig. contra Celf. lib. 3. p. 135. Christianos Carmen Christo, quasi Deo, dicere solitos, testatur Plinius Epistola 97. Lib. 10.

2 Οἱ γὰρ μεγαλόφρονες ἄνδρες Ἕλληνες, οὐδὲ λόγῳ ἀποχρώμεθα, Θεὸν τὸν ἀνθρώπου μορφὴν λαβόντα ἡγούμενοι. Tatianus Ora. contra Græcos.

Ὁ δὲ γενναῖος Κέλσος ὑπορεῖ θυμωθεὶς ἐπὶ τῷ μὴ τιμᾶσθαι τὸν τῶν ὅλων ποιητὴν λέγει, ἀλλοδόξους αὐτοὺς, εἰπών, ὅτι ταῦτα ἀποστατικὰ τῆς Ἑλλήνων ἰδέας ἄγνωτα, τῷ πάντων πατρὶ καὶ ποιητῇ ἄλλα, ἃ τῷ μὴ γνῶναι οὐδεὶς ἂν τῶν ἐχόντων ὀρθῶν δύναιτο &c. Orig. contra Cels. lib. 7. p. 338.

3 *Amelius* the *Platonist* upon his reading the first Chapter of *St. John's* Gospel, understood the words as we Christians now do; and found those doctrines which we contend for, *viz.* the Divinity, and incarnation of the word, together with the creation of the material world by him; plainly delivered there. Καὶ τὸ Δι' οὗ ὁ Βαρβαρικὸς ἀξιοῖ εἰς τὴν τῆς ἀρχῆς τάξιν τὸ ἓν ἀξιοῖ κρίνεσθαι· ὡς Θεὸν εἶναι τὸ ἓν εἶναι· Δι' οὗ πάντα ἁπλῶς γεγένηται. Καὶ εἰς τὸ σῶμα τὸν λόγον, ἓν τοῦτο εἰδυνάμενον φανταζεσθαι ἀνθρωπον. &c. Amelius apud Euseb. de præpar. Evang. Lib. 11. Cap. 19.

And *Julian* tho he would have it believed that the Christians of aftertimes ascribed a divine nature to their Savior, without any warrant from the Apostles, and that neither *Paul*, nor *Matthew*, nor *Mark*, nor *Luke* ever called him God (which was a very false and impudent suggestion) yet from those clear and irrefragable testimonies which are to be found in St. *John's* Gospel, he is forced to acknowledge, that the Divinity of Christ is declared there. To which he hath nothing to reply; but being pinched with a Testimony which he could not elude, he falls a railing and blaspheming, as the Socinians use to do in the like cases.

Σκεπτέον δὲ ὅπως οὐλαβὲς, ἱερέως ἓ λειτέρτως, ἐπιστήσαι τῷ ῥήματι τὸν κολοφῶνα τῆς ἀπιστίας, ὅτου τι ἴσι παυῤῥησίας ἓ ἀναιδείας &c. Apud Cyrill. Lib. 10. contra Julianum p. 333. Edit Paris.

Religion,

Religion, either thro *ignorance mistook*, or thro *malice perverted* the sense and meaning of the holy writings, in order to expose both them and our Religion to the hatred and contempt of the world. For tho they might, and very often did, very *ignorantly* and very *maliciously* object divers false things against the Faith and practice of Christians; yet no such thing can with any ground or colour be suggested in *this case*. The Bishops and Fathers of the Church, who were concerned in the vindication of their Religion, never made any such answer, *viz.* that these were calumnies and false imputations upon them and the Scriptures. No: they owned the charge; acknowledged [1] indeed that these were *Mysteries* which reason could not comprehend, but however still that they ought to be believed, because God required our Faith, which in these matters ought to be conducted, not by the uncertain reports of bare reason, but a more sure word of Prophecy, and the light of divine revelation. But of this more hereafter.

To conclude this head: The *Socinians* sometimes tell us, as we heard before, that our doctrines concerning the *Trinity and Incarnation*, are the great hindrances of the propagation of the Gospel among *Pagans and Mahometans*; and therefore, that in order to gain *Proselytes* to our Religion, we ought to part with the *Mysteries* of our Faith, which are the great stumbling block in the way of these Infidels. But I say this alone will not be effectual to the purpose, as long as we retain the Scriptures, where these doctrines are very plainly contained; and where *Jews and Mahometans* will be sure to find them. Neither is it to be imagined, that in the interpretation of Scripture, they will ever be governed by the *figurative and sophistical* expositions of the *Socinians*, against the *plain natural*

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1 Ἄπιστον γὰρ καὶ ἀδύνατον σχεδὸν πρᾶγμα ἐπιχειρεῖς ἀποδεικνύναι, ὅτι θεὸς ὑπέμεινε γεννηθῆναι, καὶ ἄνθρωπος γενέσθαι. Est objectio Tryph. Resp. Justinus: Εἰ τοῦτο ἐπ' ἀνθρωπείοις διδάγμασιν ἢ ἐπιχειρήμασιν ἐπεβαλόμην ἀποδεικνύναι, ἀναχέσθαι μοῦ οὐκ ἂν ἔδει ὑμᾶς· εἰ δὲ γραφὰς καὶ εἰς τοῦτο εἰρημένας τοσαύτας, πλειστάκις αὐτὰς λέγων, ἀξιῶ ὑμᾶς ἐπιγνῶναι αὐτὰς, σκληροκάρδιοι πρὸς τὸ γνῶναι νοῦν καὶ θέλημα τοῦ θεοῦ γίνεσθε. Just. Martyr contra Tryph. p. 292. Edit. Paris.

 significa-

ſignification of the words. You may as ſoon prevail with them to part with their *ſenſes*, and make them believe the words are not to be found in the Scriptures, as perſwade them that the received ſenſe and meaning is not there likewiſe. And therefore upon occaſion, ſome of them have declared, that if they could but believe the truth of the writings of the *New Teſtament*, they would ſoon believe the *Divinity* of our Savior, and would adore and invocate him as God.

In ſhort, to gain the good opinion of Infidels, and to reconcile them to our Religion, we muſt not only part with our Articles, but likewiſe turn *Traditors*, and deliver up our *Bibles*. And then perhaps, in complyance with ſo great and extraordinary a complement, they may receive us into their friendſhip.

Having thus ſeen what opinion the *Socinians* have of the *Doctrines and Myſteries* of our Faith: I now proceede to ſhew what it is that they ſay of the *grace* of Faith, and the act of *believing*. And here upon examination we ſhall find that they entertain as low, mean thoughts of the habit and grace of Faith, as they do of the objects of it. For they often tell us, that piety and a good life is the ſumme and abridgment of all Re-

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1 *Vera pietas, vitæque innocentia totam religionem complectitur.* Socin. Prælect. in Reſp. contra Paleologum.

Ad Chriſti aſpectabilem Eccleſiam conſtituendam nihil aliud requiritur quam vera cognitio præceptorum Chriſti. Si quis cognoſcere velit ad ſalutem æternam adipiſcendam nihil aliud requiri quam conſervationem præceptorum Chriſti, præter multa ipſius Chriſti verba id aperte ſignificantia, & alia complura ipſius Apoſtolorum dicta, legat Johannis primam Epiſt. &c. Id. Epiſt. 2da. ad Matth. Radecium.

Eſt quidem Deus & Chriſtus fundamentum ſalutis noſtræ, ſed non quatenus eorum eſſentiam aut ſubſtantiam recte novimus; ſed quatenus Dei voluntatem per Chriſtum patefactam tenemus. Vita æterna eſt cognoſcere patrem illum, qui eſt ille ſolus verus Deus & quem miſit Jeſum Chriſtum. At in ſacris literis Deum & Chriſtum cognoſcere non ſignificat utriuſque eſſentiam vel ſubſtantiam noviſſe, ſed voluntatem, eique ſe obedientem præſtare. Ibid.

Primum igitur interroga, quid cenſes de Chriſti natura ſive eſſentia nobis cognitu eſſe neceſſarium? Reſp. *Id ut antea dixi, ſine cujus cognitione voluntas Dei erga nos per ipſum Chriſtum patefacta à nobis nec ſciri, vel ſervari nequeat.* Interrog. *Quid igitur ex iis quæ ad Chriſti naturam vel eſſentiam pertinent ejuſmodi eſſe cenſes?* Reſp. *Nihil quidquam.* Id. Chriſt. Rel. Inſt. breviſſ. p. 653. *Inter plurimos locos id apertiſſime docet divina illa Chriſtianæ pietatis Epitome, quæ eſt apud Paulum,* Tit. 2. 11. *ubi breviter habetur, quicquid Chriſtus ejuſque Apoſtoli nos Dei nomine docuerunt, nihil eſſe aliud quam vitæ innocentiam cum ſpe beatæ immortalitatis conjunctam.* Id. de Fide & Operibus p. 624.

ligion; that no other knowledge of God is requisite, but that of his will and commands; that Faith, as it implies the assent of the understanding to the truths of the Gospel, is not of necessary obligation, but a kind of ornament at best, rather than a matter of real use. Admit it brings some small advantages with it, yet the want or absence of it will be attended with no great inconvenience. You may say of it, as one did of the skill or art of Poetry, *si adest, laudo, si abest, non multum vitupero.* In short, what the Apostle affirms of meats 1 *Cor.* 8. *v.* 8. may be equally verified of Faith, *It commendeth us not to God, for neither if we believe, are we the better, neither if we believe not, are we the worse: modo vitæ sanctimonia salva sit,* provided you preserve a due regard for holyness, and live a good life.

Now any man that reads the *New Testament*, and particularly those passages above quoted out of it, wherein he will find the *necessity of believing* repeated so often, and mentioned so emphatically, may justly wonder, how it is possible for any one who owns the authority of the Gospel, to elude the force of them. And yet this is done by *Socinus* and his Disciples and Followers, who tell us, that by Faith in the forementioned places, is meant nothing else but *obedience*[1] to the precepts of the Gospel; so that *Credere*, with him is, *obedire sub spe vitæ æternæ*, to yield obedience to the Laws of Christ, being animated and encouraged so to do, by the hopes and expectation of eternal Life.

Now this is contrary to the express declarations of the holy Scriptures, in which we find *Faith and Obedience* very often distinguished; as certainly they are, in all those places which make Faith the *cause and principle* of new obedience, as when it is said, that *Faith purifieth the Heart*, Acts 15. 9. that *it worketh by Love*, Gal. 5. 6. Now the cause and the effect, can never be one

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1 *Fide in ipsum Deum, id est, fiducia in ipso Deo collocanda, justificamur. Quæ fides, obedientiam præceptorum Christi, non quidem ut effectum suum, sed ut suam substantiam & formam continet & complectitur.* Socin. Notæ in Dial. de Justif. p. 610. *Fidem nempe eam qua justificamur, nihil aliud esse quam Christo confidere, id quod executioni mandatur, suumque complementum & quasi formam suscipit, cum per spem vitæ æternæ Christi præceptis obedientia præstatur.* Id. de Fide & Operibus. p. 626. Et alibi passim.

and the ſame thing; otherwiſe the greateſt contradictions imaginable muſt from thence follow: As, that the ſame thing may be, and may not be at the ſame time; may be before, and after it ſelf. In ſhort, there is no ill conſequence that can juſtly be charged upon *Tranſubſtantiation*, which exceeds thoſe, in point either of *abſurdity or danger*, which are lodged in the bowels of this aſſertion, viz. *that good works are the formal notion of Evangelical faith.*

This renders the Apoſtle trifling in his exhortation, and guilty of ſuch weakneſs and vanity, as were not to be excuſed in the moſt trivial Writers. *This is a faithful ſaying*, ſaith he to Titus, *and this I will that thou affirm conſtantly, that they who have believed in God ſhould be careful to maintain good works*, Tit. 3. 8. Why ſhould the Apoſtle make uſe of ſuch a ſolemn preface, and urge in ſo emphatical a manner, that which when examined, amounts to ſo mean and empty a tautology: It being as if he ſhould have ſaid, I require thee to charge men ſolemnly, and often to put them in mind of this matter of great importance, *viz.* that they who obey the commandments of Chriſt, ſhould be ſure to be obedient to them. Indeed, if he had ſaid, I require that they who already *do good works*, ſhould be ſure to *perſevere* in them; there might be room and reaſon for ſuch a command and admonition. Otherwiſe, if faith and obedience are not to be diſtinguiſhed, there could be no ground in this place for this exhortation. *I will ſhew thee my faith by my works*, ſaith St. James, 2 *James* 18. *v.* A very notable diſcovery indeed, if theſe two are but one and the ſame thing; *viz.* that a man ſhould diſcover his works by his operations, and demonſtrate his obedience by his conformity to the Laws of Chriſt. It is true indeed, a lively and a firm faith cannot be ſeperated from good works: but however it may, and muſt be diſtinguiſhed from them, as the cauſe and principle from the Effect, the root from the branches. Otherwiſe we ſhall turn things upſide down; make no account whether the foundation or building be uppermoſt, and thereby occaſion a ſtrange and wild confuſion in the order of Nature and Religion.

I ſhall

I shall farther acknowledge, that faith, by a *Synecdoche*, or a *Metonymie* rather, sometimes comprehends not only the *persuasion* of the mind concerning the truths of the Gospel, but likewise all that, which by a necessity either Natural or Moral flows from it: and so it may be allowed (as our Divines have rightly stated this matter) to take within its compass the consent of the understanding, together with the affections of the mind, and those actions likewise which are consequent to a firm perswasion. Yet so, that in the first place, in its primary and most natural signification, it denotes the assent of the understanding: and therefore by no means, without great injustice, as well as absurdity, can faith be taken to signifie the latter, *viz.* obedience, so as to exclude the former, which is the cause and parent of it. For *obedience* is no otherwise to be styled *faith*, but because it flows from *faith*; that is, when the truths of the Gospel make such a deep and lasting impression on the mind, as thereby to influence the life and practice.

Perhaps it will be said, that the Socinians will make no difficulty to acknowledge, that this faith or perswasion of the mind, is antecedent to obedience and the principle of it: but that they do not conceive it to be any otherwise useful or necessary, than as it respects the [1] *Commands* of Christ, as those commands are enforced by the *promises* thereunto annexed, and the hopes and expectations which are thereby conceived of Eternal life. All other faith relating to the [2] *Person* of Christ, and all other knowledge and enquiries after *his Nature*, they say, are superfluous, or as some of them have expressed it, impertinent to our Lords design.

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1 *Arbitror autem ea quæ hactenus a me dicta sunt, satis esse ad demonstrandum, cur, cum de Christi fide verba fiunt, fiduciam potissimum intelligam quæ in ipso Christo collocetur, id est reipsa obedientiam præceptorum ejus, sub spe eorum quæ promisit: atque affirmem hanc fidem esse illam Christi fidem qua revera justificamur, non autem persuasionem illam quod Jesus sit Messias.* Id. Socin. De fide & Operibus, p. 615.

2 *Quod ad illas opiniones attinet quæ ad Christi naturam vel essentiam pertinent, vix ullæ sunt ex quibus quantumvis falsis consequatur, eum qui illas tenet non credere Jesum esse Christum.* Id. Comment. in 1 Epist. Johan. cap. 5. v. 1.

Now

Now this I ſay, is directly repugnant to the plain and expreſs declarations of the holy Scriptures, which deſcribe faith in Chriſt to be a firm perſwaſion of the truth of certain propoſitions concerning Chriſt, which are grounded upon his authority, and either reſpect his *Offices*, or relate to his *Perſon*. And this faith is required of us as a virtue highly commendable in it ſelf, and an eſpecial Inſtrument of our Salvation: it being a *neceſſary condition* required of us antecedently to our partaking of the benefits and priviledges which our bleſſed Saviour hath purchaſed for us. In ſhort, we are required to believe him to be the *Chriſt, the ſon of God, the Saviour of the world.* For God did not think fit to diſpenſe thoſe great bleſſings which have been procured for us to any, but ſuch as ſhould own and acknowledge him *from whom* they are derived; as alſo by *what means* they were at firſt obtained, and *by which* they are ſtill to be applyed. And therefore they that thus believe, viz. *that Jeſus is the Chriſt, the ſon of God*, are ſaid to *be born of God*, 1 John 5. 1. *To dwell in God, and God in them*, 1 Joh. 4. 15. *To overcome the world*, 1 Joh. 5. 5. To be as ſure of everlaſting life as if they were in actual poſſeſſion of it. *He that believeth in the ſon of God hath everlaſting life*, Joh. 3. 36. On the other hand, they who do not thus believe on him, are ſaid to *make God a lyar, becauſe they believe not the record which God gave of his ſon*, 1 Joh. 5. 10. who hath declared more than once by a voice from Heaven, that he was *his beloved ſon*. Nay, hereby they do not only diſhonour God, but bring alſo inevitable ruine upon their own Souls; being already *under condemnation and the wrath of God abiding on them*, Joh. 18. 36.

Thus we ſee the ſenſe of the Scriptures concerning this matter, which all along put a great ſtreſs upon Faith, as it beſpeaks the aſſent of the underſtanding, and perſuaſion of the mind concerning the truths of the Goſpel, and particularly this great truth that *Jeſus is the Son of God*. And this alone might be abundantly ſufficient to convince any honeſt and unprejudic'd mind, not only of the *uſefulneſs*, but likewiſe of the *abſolute and indiſpenſable neceſſity* of believing. But foraſmuch as this is a matter of great importance, in which the honor of our bleſſed Savior;

vior; the truth and authority of the holy writings, and particularly those of the *New Testament*; the excellence and indeed the certainty of the Christian Religion, are highly concerned: I shall farther inlarge upon this Head, and endeavour to lay before the Reader sundry of those evil and pernicious consequences, which are included in, and unavoidably follow from the contrary opinion, which makes faith either an *useless*, or at best but an *indifferent* matter.

And first I say, this opinion tends plainly to the dishonor of our blessed Savior, and to weaken that veneration which every one who is called by his name ought to have for him: To have just and right conceptions of him, being the first act of honor, and the foundation of all other expressions of homage and duty which we owe him; and therefore if we have not a true information and knowledge of him as to his *nature and essence*, it is impossible for us with any *certainty*, or with any *safety*, to pay him that adoration and service which may be claimed from us.

Upon this account, we find him in his Sermons and Discourses, making it his business to inform the people upon all occasions of his *nature, descent, and original*: always declaring that he was *the son of God*, that *God was his Father*, that he was *the Messiah* the Savior of the World, that he *came from God*, that he was the *living bread which came down from Heaven*. Nay he doth not only bear witness of himself, but for the farther confirmation of this great truth he appeals to the Scriptures, *Jo.* 5. 39. *which testified of him*; to the *Miracles* which he wrought *v.* 36. which proclaimed his Divinity, and were a clear proof of the truth of all that he had averred of himselfe; to the testimony of *John Baptist* v. 33. *who bare witness unto this truth. For he saw the Spirit descending from Heaven and remaining on him*, 1 Jo. 33. And what he saw himself he published to others, and bare *record that he was the son of God* v. 34. Nay to place this truth above the reach of all doubt, he appeals, as to the last and greatest confirmation that could possibly be given of it, to the Testimony of his Father who sent him *v.* 37. and by a voice from Heaven more then once *bare witness of him*, and declared that he *was his well beloved Son*, *Mat.* 3. 17. & 17. 5.

Now

Now to what purpoſe ſhould our Savior take all this pains to informe his Hearers, ſo often to inculcate, and by ſo many arguments to confirm this matter, if it were not of great conſequence, highly fiting to be made known, and therefore neceſſary to be believed? And therefore we find that he was deſirous to know, if I may ſo ſay, not only what effect his *doctrine* had upon the minds of his hearers, but what opinion they had of his *perſon*, *whom doe men ſay that I the ſon of man am?* Mat. 16. 13. The ſame queſtion he repeats to his Diſciples, that they might declare their apprehenſions of him, *but whom ſay ye that I am?* v. 15. To the man cured of his blindneſs *Jo.* 9. 35. the queſtion that he puts to him in order to his being admitted one of his Diſciples, was, *doſt thou believe on the ſon of God?* which Faith plainly reſpected the *perſon*, and not directly or immediately the *commands of Chriſt*. For the anſwer returned, was not which be thoſe commands, but who is that perſon, *v.* 36. *who is he Lord that I might believe on him?* And upon this diſcovery made by our Savior of himſelf *v.* 37. the blind man declares his Faith and acknowledgment of him, that he was *the ſon of God*; and as a ſign of his inward Faith, he pays his outward adoration: *Lord I believe and he worſhiped him, v.* 36.

Thus, St. *Thomas* his Faith did not conſiſt formally in obedience, but in the acknowledgment of Chriſts perſon, *Jo.* 20. 28. *My Lord and my God.* And this perſwaſion of the mind, and confeſſion of the mouth, which is the conſequence and proof of the former, is not only a duty, but a duty ſo acceptable to God, that our Savior more than once pronounces *a bleſſing* to it; firſt here in his diſcourſe with *Thomas v.* 29. *becauſe thou haſt ſeen, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed.* Where the word *Believe* in the Antitheſis, muſt be taken in the ſame ſenſe as it is uſed in the former part. Now in the former it is plain, it is uſed to denote the aſſent of the underſtanding; for St. *Thomas* his infidelity did not conſiſt in *immorality and diſobedience*, but in a *diſtruſt* of the truth of what the Apoſtles had related concerning the reſurrection of Chriſt. His faith conſequently conſiſted in an *aſſent to and acknowledgment* of what he before doubted. The ſame bleſſing, and for the ſame

reaſon

reaſon our Saviour pronounces to St. *Peter*; *viz.* for his glorious Confeſſion and acknowledgement of his Divinity, Matt. 16. 17. *Bleſſed art thou Simon Bar-jona, for fleſh and blood hath not revealed this to thee, but my Father which is in Heaven.*

It is true indeed, and therefore muſt be acknowledged, that this perſwaſion of the mind, and a Confeſſion conſequent thereupon of the Divine Nature of Chriſt, without a *Conformity to his Laws*, will not be ſufficient to recommend us to the favour of God, and to give us a title to the bleſſing pronounced to them who believe. But this will not overthrow the truth of what I have now aſſerted, *viz.* that faith in this ſenſe as we now take it, is a duty highly acceptable to God, and of as neceſſary obligation, as is any other of the graces of Gods Spirit, tho' none of them *in ſeparation* from the reſt will give us a title to happineſs. For inſtance: *Temperance and Chaſtity* are virtues highly commendable in themſelves, and therefore ſerve to recommend us to the favour of God; but if they are found in any perſon, where *truth and juſtice* are wanting, they alone, without theſe latter virtues will never procure us a reward. Yet however, this will not hinder, but that theſe good qualities, are, as we ſaid before, in themſelves very acceptable to God, and of neceſſary and indiſpenſable obligation.

The caſe is the very ſame with faith. If any man therefore ſhould put the queſtion from St. James, *2d. ch.* 14. *v.* and ask, *if a man have faith, and have not works, can that faith ſave him?* I Anſ. by no means: we may roundly and peremptorily declare that this faith, tho' it ſhould be joined with *fiducia*, a *ſtrong confidence*, or if you pleaſe, a *recumbency* on Chriſt, will not, it cannot ſave him. But will it therefore follow, that it is not acceptable to God, and abſolutely required of us? No, this can as little be allowed as the former. That which can reaſonably be collected from hence is, not that it is not *neceſſary*, but that it is not *the only thing* that is ſo. I know it will be here ſaid, that this faith, as it is terminated in the perſon of Chriſt, doth not properly reſpect his *Nature*, but only or chiefly *his Offices*. So that when we are ſo often required in the Scriptures to *believe in Chriſt*, the meaning of it is, that we ſhould believe him

to be the *Messiah*, without troubling our selves or others with any curious but needless enquiries after his *Nature and Essence*.

Answ. The Scriptures declare the contrary, that it is not sufficient to make an acknowledgement of *his Office*, without the knowledge of *his Nature*; as is evident from those places before mentioned, wherein he is declared, and we are therefore required to believe him to be *the Son of God*: the writings of the New Testament, every where laying a particular stress on this phrase, and requiring of us to believe in him, in this determinate sense and notion; *viz.* That he whom we own to be our Savior, Jesus Christ, *is the Son of God*.

This was that which he allways averred and declared of himself. The same likewise was constantly affirmed and preached by his Apostles; firmly and universally believed by all his friends, and followers; objected against him by his enemies, and drawn up into an accusation and charge by the Jews. *We have a Law* (say they) *and by that Law he ought to dye, because he made himself the Son of God*, Jo. 19. 7. Nay the very Devils proclaimed this great truth, unwillingly to be sure, but yet publickly and loudly they declared, what at the same time they trembled at the mention of, proving the Heralds of his Divinity; for *Mark* 3. 11. we are told, *that unclean Spirits when they saw him, fell down before him, and cried, saying, thou art the Son of God.*

I know it will here be replyed by some, that it is true indeed, we are obliged in Scripture to confess and acknowledge our Savior to be *the Son of God*: but by this phrase is meant no more, but that we should believe him to be the *Messiah*; these being Synonymous terms, both the one and the other of them serving to denote to us, not the *nature*, but the *offices* of our blessed Savior, and particularly his office of being our King, so that to believe him to be the *Son of God*, imports no more than to acknowledge him to be the *Messiah*: That is, to submit to his Authority, to own him for our Soveraign, and our selves for his Subjects; and in pursuance thereof, to promise all due submission to his Regal power, and obedience to his Laws.

This

This is a notion that was at first started by [1] *Socinus*, and afterwards greedily embraced by divers others; and particularly by Mr. *Hobbes*, that great promoter of useful notions among us, both with relation to Religion, and Civil Government; from whom the Author of a late Treatise entituled, the *Reasonableness of Christianity*, might have borrowed his thoughts of this matter. Tho it must be confessed that some other persons, of a much greater and better name and note, have likewise recommended the same notion: I mean [2] *Grotius* and [3] *Episcopius*, whose Authority and Learning have led divers others into the like dangerous mistake.

I Ans. therefore, that these two phrases of being the *Messiah* and the *son of God* are not equipollent phrases, nor have they therefore the same formal import and signification; the one properly denoting the *Nature*, and the other the *Offices* of our Savior. It is true indeed, they are often joyned together; but the reason why they are so joyned is, because the *nature* and the *office* did meet in the same person. He who was the *Messiah* was truely the *son of God*: and none but only he who was thus the son of God, could execute the office of the Messiah. But however the formal notion of these Epithets given our Savior is different, as denoting and signifying

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1 *Si quis diligenter inspiciat factam ad Christum à Caipha & aliis Judæis interrogationem*, an esset Dei filius, *intelliget omnino, aliud nihil eos, filii Dei, & quidem singularis cujusdam filii Dei nomine intellexisse, quam Christum, &c.* & postea, *ex quibus constat, unicam esse interrogationem, & verba illa*, ille filius Dei, *fuisse adhibita, ad magis declarandam illius qui Christus sit dignitatem atque præstantiam: non ad aliquid addendum quod Christi appellatio per se non complectatur.* Socin, Resp. ad Wiek. Oper. Vol. 2. p. 571. & alibi passim.

2 Vide illius Comment. in Mat 14. v. 33. & cap. 26. v. 63.

3 *Quid ergo, inquies, sibi volverunt ista locutione, quando confitebantur Jesum esse filium Dei? Certe aliud nihil, quam Jesum esse Christum, sive Messiam aut Regem illum Israelis promissum, quem, quia Rex singularis erat, unctusque oleo lætitiæ supra consortes suos, filium Dei κατ' ἐξοχὴν vocaverunt; prout patet ex eo, quod Nathaniel vocem illam*, filii Dei, *exponat, tu es* Rex Israelis. *Et quod confessionem illam Petri*, tu es Christus, filius Dei vivi; *Marcus & Lucas non aliter referant quam hisce verbis*, Tu es Christus, & Tu es Christus ille Dei, *id est, Rex ille Deo unice gratus, & Deo proximus.* Episcop. Inst. Theol. Lib. 4. Cap. 34. Sect. 2. De Deo.

two different things; as will appear from theſe following conſiderations.

Firſt, that to be the *ſon of God* plainly denotes the nature and eſſence; but to be the *Meſſiah*, the office of our Savior, as was ſaid before. And this will appear from the writings of the *New Teſtament*, where we find theſe two Titles, of being the *Meſſiah*, and the *ſon of God*, very plainly diſtinguiſhed: without which diſtinction we cannot clear the Scriptures from the imputation of needleſs, and ſometimes abſurd repetitions. For tho in ſome places, theſe phraſes may ſeem to be ſo joyned together, as if they were *Equivalent*, and only *Exegetical* of each other; yet in others they are placed in ſuch a manner of diſtinction, that they cannot be ſuppoſed to be of the ſame import, without allowing a manifeſt and a very impertinent Tautology.

And thus (for inſtance) they are diſtinguiſhed in the Eunuch's anſwer to the queſtion of *Philip*, Acts 8. 37. *I believe* (ſaith he) *that Jeſus Chriſt is the ſon of God; or that the ſon of God is Jeſus Chriſt* (for ſo the words as they ſtand in the Original, may be reciprocally rendred) yet in both caſes, the one of theſe ſtanding in the place of a *ſubject*, and the other of a *prædicate*, they cannot denote the ſame thing, without ſuppoſing, that the grave and ſolemn profeſſion which this new Convert made of his Faith, ſhould conſiſt in a ludicrous, becauſe Identical predication: It being at this rate no other than if he ſhould have ſaid, I believe that Jeſus Chriſt is Jeſus Chriſt. Thus *Saul* after his Converſion, in the Synagogues at *Damaſcus*, is ſaid to have *preached Chriſt* among the Jews that were there; and the ſubſtance of what he Preached was, that *he was the ſon of God*, Acts 9. 20. The like confeſſion of his Faith was made by St. *Peter*, both for himſelf, and in the name of the reſt of the Apoſtles, Jo. 6. 69. *We believe and are ſure, that thou art that Chriſt, the ſon of the living God.*

Now as when the Scriptures inform us, that ſome believed, and others proved and demonſtrated that *Jeſus was the Chriſt*; it muſt from thence be evident, that to be *Jeſus*, and *Chriſt*, muſt ſignify two diſtinct things; for the ſame thing cannot,

except very foolishly and impertinently, be affirmed, and much less be demonstrated of it self. So when the same holy writings acquaint us, that some persons in the solemn declarations of their faith, professed that *Jesus Christ was the son of God*; and that others by reason and argument, made it their business to prove and demonstrate him to be so: we ought to conceive, that to be *Jesus Christ*, and to be the *son of God*, are two phrases that import two different things: otherwise we cannot acquit those holy men who made those professions, and were engaged in that proof, from the imputation of folly and impertinence.

Once more, if these places should not be sufficient to silence the Cavils of our Adversaries, yet one would think that the words of St. *John*, *ch.* 20. *v.* 31. should put it beyond all doubt. In which the Apostle gives an account of the reason that moved and induced him to commit to writing the History of our Saviors life and actions, *viz.* that we might be thereby prevail'd on *to believe that Jesus is the Christ*, and not only so, but that he likewise was *the son of God*. By which phrase, it is plain that he meant to assert the divine nature and Godhead of our Savior; the proof and vindication of which, against the impious Opinion of *Cerinthus*, who denyed his Divinity, was the chief design of our Apostle and Evangelist in writing his Gospel, as [1] *Ireneus* and [2] St. *Hierome* assure us.

And this distinction the Jews very plainly and clearly understood. For when our Savior assumed to himself the denomination of being the son of God, they took his meaning to be, that he thereby professed himself to be the *natural son of God*, and not only a son *by adoption* and favor, as he must be supposed to be, if he were no otherwise the *son of God*, but because he was the *Messiah*. For the consequences which they drew from this affirmation of his could not agree to one who

1 *Lib.* 3. *Cap.* 11. 2 *Catal. Script. Ecclesiast.* And the same is affirmed by *Euseb. viz.* that St. *John* wrote his Gospel to assert the Divinity of our Savior; tho he doth not make mention of *Cerinthus* his Heresy as the occasion of his writing. Εἰκότως δ' οὖν τὴν μὲν τῆς σαρκὸς τοῦ σωτῆρος ἡμῶν γενεαλογίαν, ἅτε Ματθαίῳ καὶ Λουκᾷ προγραφεῖσαν, ἀποσιωπῆσαι τὸν Ιωάννην· τῆς δὲ θεολογίας ἀπάρξασθαι, ὡς ἂν αὐτῷ πρὸς τοῦ θείου πνεύματος οἷα κρείττονι παραπεφυλαγμένης. *Euseb. Hist. Eccl. Lib.* 3. *Cap.* 24.

was

was only a ſon by adoption. For *Jo.* 5. 18. by ſaying that *God was his Father* ἴδιος πατὴρ, his own proper Father in a peculiar ſenſe, they drew this concluſion, that he made himſelf *equal to God, i. e.* of the ſame nature and ſubſtance; otherwiſe it was not poſſible to ſuppoſe any ſuch equality. So again *Jo.* 10. 30. by his affirming that *He and his Father were one*; they infer, and infer rightly, that he thereby plainly *made himſelf God*, v. 33.

Once more at his arraignment before *Pilate*, theſe two affirmations of his, that he was *Chriſt*, and that he was the *ſon of God*, gave occaſion for a double charge and indictment againſt him. Both indeed by the Jews were accounted Capital Crimes, but yet of a different nature: the one being a crime againſt the State, the other againſt God and Religion. For in that he ſaid he was *Chriſt a King*, this they improved into an accuſation of High Treaſon, *Luke* 23. 2. *we found this fellow perverting the nation, and forbiding to give Tribute to* Cæſar, *ſaying that he himſelf is Chriſt a King.* So Jo. 19. 12. *whoſoever maketh himſelf a King, ſpeaketh againſt Cæſar.* But in that he ſaid he was the *ſon of God*, this was allways by them accounted *Blaſphemy*, and a ſin directly and immediately againſt God. The High prieſt when he heard that he owned himſelf to be the ſon of God, and that as ſuch, he ſhould *ſit on the right hand of power, rent his Clothes, and ſaid that he Blaſphemed*, Math. 26. 64, 65. And Jo. 19. 7. *we have a law, and by that law he ought to dye, becauſe he made himſelf the ſon of God.* From all which it appears, that to be the *Meſſiah*, and to be *the ſon of God*, ſignify two different things, and therefore are not equipollent terms.

2*dly*, This will farther appear from hence, *viz.* that our Savior was *the ſon of God before* he was the *Meſſiah*, and therefore theſe two phraſes cannot denote the ſame thing. He was not the *Meſſiah*, as that beſpeaks him to be a Mediator between God and men, before the fall of *Adam*; nor was he ſo, as to the actual and complete execution of that office, for many ages after; even till his aſſuming our nature, and his being born and brought forth into the world. But he was the *ſon of God* before the fall of *Adam*, nay, *before the foundations of the Earth and the World were laid, even from everlaſting.*

3*dly*, The

3*dly*, The ground and foundation of theſe two titles is vaſtly different: the one, *viz.* that of his being the ſon of God, being founded in an *eternal generation*; the other, that of his being the Meſſiah, *in deſignation and appointment*, and a mutual agreement between him and his father.

Which furniſheth us with a 4*th*, and an unanſwerable reaſon againſt this aſſertion, *viz.* that to be the *Meſſiah* was but a *voluntary*, and therefore in it ſelf a *contingent matter*, and that in two reſpects, the firſt whereof reſpects the fall and miſery of man, which was antecedent to his redemption and recovery: ſo that if man had not ſinned, as he might not (his ſin being the reſult of his own freedom and choice) the *ſon of God* would never have been the *Meſſiah*. The ſecond reſpects the gracious, but free pleaſure of God. For after man had ſinned, he might and muſt have been irrecoverably ruined and undone for ever, had not God in great compaſſion found out a way for his deliverance: which deliverance was the reſult of meer mercy, and founded in mutual but voluntary compact between the Father and the Son, as was ſaid before. But that our Savior ſhould be the *ſon of God*, this did not depend upon *arbitrary conſent and pleaſure*; but upon a *natural, neceſſary, and therefore an eternal generation.*

I confeſs theſe three laſt reaſons will ſignify little with a *Socinian*, who denys any other nature in Chriſt, then that which he had, and received in the womb of the Virgin; or any exiſtence, antecedent to his Birth and appearance in the world. But however they muſt be of irreſiſtible force againſt all others, who agree with the *Socinians* in this notion, and yet acknowledge the Divinity and eternal generation of our Savior; who was therefore the ſon of God, both *before*, and for a *reaſon* vaſtly different from that whereby he was conſtituted the *Meſſiah*, as is fully and plainly acknowledged by *Epiſcopius*; who yet in direct oppoſition to that acknowledgment, confounds theſe two titles, which ought very carefully to be diſtinguiſhed. But he did it to ſerve a very ill purpoſe: not indeed to impugne the truth and certainty of this great Article concerning the divinity of Chriſt, but to overthrow the *neceſſity of believing it*;

and

and thereby he dangerouſly weakens, not to ſay undermines that important truth, which he had before not only plainly affirmed, but likewiſe very clearly, and I think unanſwerably vindicated.

I ſay he hereby *weakens* that great Article of our Faith; and the reaſon why I ſay ſo, is this, becauſe if Chriſt be God, as he grants he is, it can be for no other reaſon, but becauſe he is the *natural and eternal ſon of God, begotten of the Father before all worlds*: by which eternal generation he had the divine nature communicated to him, and thereby became truly and properly God. If any man therefore ſhall ſay, that the *Godhead* of our Savior is not included in that ſtyle and phraſe of his being called the *ſon of God*, I muſt aver that by ſo ſaying, he doth not only weaken, but by conſequence ſubvert, as one of the cleareſt, ſo likewiſe the fundamental proof of his Divinity. All other proofs of it which are taken from the *name, operations*, and *perfections of the Deity*, which are aſcribed to him in the Scriptures, being founded upon this Title and ſupported by it.

For when he is called *God*, and the Divine works and attributes are aſcribed to him, we muſt not think that he is God *diſtinct* from his Father, but *one* with him, partaker of the ſame divine nature and eſſence. Neither muſt he be ſuppoſed to have this divine nature and eſſence *of and from himſelf*, but from the Father, of *whom he was begotten before all Worlds*. In ſhort, if he be not the ſon of God by a *true and eſſential generation*, then it is certain that he is not God. But if he be God by virtue of his being the *ſon of God*, then whenever we own and profeſs him to be that *Son*, we muſt at the ſame time allow, that the divine nature and ſubſtance was communicated to him from all Eternity, by a true, proper, tho myſterious and ineffable Generation; *for who can declare it?*

When I ſay the divine nature was communicated to him from the Father, I mean the ſame *individual, numerical divine nature and ſubſtance*; and ſo muſt every one elſe mean, that acknowledges and rightly believes the eternal Generation of the Son. By which phraſe we underſtand, and therefore are obliged

to

to believe, that the ſon of God was not made or created, *ex nihilo*, as the *Arians* of old blaſphemouſly affirmed; but *begotten of the ſubſtance of his Father*; not *by* the ſubſtance, that is, by the Omnipotent ſubſtantial power of the Father, for in that ſenſe the whole world, and every thing in it, may be ſaid to be produced *by* the ſubſtance or ſubſtantial power of God the Father; but *ex ſubſtantia*, *of* his ſubſtance, which was, as we before ſaid, communicated to him from all eternity.

Now the ſubſtance of one perſon, whether finite or infinite, cannot be communicated to another, but either *in part*, or *in whole*: no other way of communication is conceivable. When the ſubſtance is communicated but in part, as it is in all finite Generations, whether of men, or other Animals and plants, (and it is impoſſible it ſhould be otherwiſe there) then this partial communication is the foundation of a *ſpecifical likeneſs* or Identity between the perſon begetting and the perſon begotten; and becauſe the Father cannot communicate his whole eſſence and ſubſtance to his Son, therefore it is impoſſible that the ſon can be *conſubſtantial* to his Father, (I ſpeak of men) *i.e.* partaker of the ſame numerical humane nature; for if ſo, the Father and Son would be but one and the ſame man. But becauſe the ſon is ſo begotten of the ſubſtance of his father, as to be partaker of it only in part, out of which part his complete eſſence and nature is made and framed; (the ſame indeed *in kind*, but yet *numerically* diſtinguiſhed from that of his father) therefore the father and the ſon to all intents and purpoſes muſt not only be two diſtinct perſons, but likewiſe two different men.

But in the Divine Generation things are quite otherwiſe. For here, becauſe it is repugnant to the infinite perfections of the divine nature, to be *divided or ſeparated into parts*; therefore, if it be communicated from the father to the ſon, as the Scriptures aſſure us it is, then it muſt be communicated whole and entire, without *repetition or multiplication*, and conſequently without the *leaſt difference and diſtinction*. And therefore the Fathers when they ſpeak of this divine and ineffable generation of the ſon of God, teach us carefully to avoid entertaining in our imagination, any mean and corporeal repreſen-

tations of this matter; we muſt not think of any τομὴ, μερισμὸς, or διαίρεσις, any *diviſion*, *ſection*, or *ſeparation of parts*; but we muſt believe that the whole divine nature is perfectly and entirely communicated from the father to the ſon; which becauſe it can neither be *divided*, nor *multiplied*, nor conſequently *numbred*, therefore it muſt be the ſame *numerical*, *individual nature* in both, without the leaſt imaginable difference or diſtinction, as was ſaid before.

In ſhort, they who aſſert only a *ſpecifical Identity* of nature in the father and ſon, muſt either with the *Arians* affirm, that the Son was made ἐξ οὐκ ὄντων, *non natus*, *ſed factus*, that God the Father, by his Almighty power, created a divine perſon like himſelf, and formed him out of nothing: or elſe they muſt believe that but *part* of the divine nature, as in human generations, was communicated to him, out of which his whole eſſence and ſubſtance was framed: whereby he became a God of the *ſame kind* with his Father, but not of the ſame individual ſubſtance with him. Either of which affirmations, muſt be extremely erroneous, and directly repugnant both to natural reaſon, and revealed religion.

By all that hath been ſaid, it is evident, that when our Savior affirmed of himſelf, and his Apoſtles afterwards, in purſuance of the commiſſion which they received from him, publiſhed and declared to the world, that he was the *ſon of God*, meant, that he was the *natural ſon of God*, partaker of the ſame divine nature and ſubſtance with his Father, and therefore truly and properly *God*. Now the ſame perſons, *viz.* Chriſt himſelf and his Apoſtles, do not only plainly declare him to be the ſon of God, but as plainly and poſitively require us to believe him to be ſo, and that under no leſs a penalty than eternal damnation. So our Savior himſelf, Jo. 3. 18. *He that believeth not is condemned allready, becauſe he hath not believed in the name of the only begotten ſon of God.* and v. 36. *He that believeth not the ſon ſhall not ſee life, but the wrath of God abideth on him.* So his Apoſtles, and particularly the beloved Diſciple, who reſted his head in the boſom of his maſter, and knew his mind and meaning, as well I dare ſay, as *Grotius*, or *Epiſcopius*, or any the moſt

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Learned Interpreter of Scripture that ever was in the world; this beloved Apoſtle I ſay, is very copious and pathetical in urging the neceſſity of this faith, which we are now ſpeaking of, 1 Jo. 4. 15. *Whoſoever confeſſeth that Jeſus is the ſon of God, God dwelleth in him, and he in God.* Again, *who is he that overcometh the world, but he that believeth that Jeſus is the ſon of God?* ch. 5. 5.

This was the main ſcope and deſign of all his writings, to form in men a perſwaſion and acknowledgment of this truth. *Theſe are written,* (ſaith he, ſpeaking of our Savior's appearing to his Diſciples after his reſurrection, and the things which he ſpake and did in their preſence) *that ye might believe that Jeſus is the Chriſt, the ſon of God, and that believing, ye might have life through his name,* Jo. 20. 31. And *theſe things,* ſaith he in his Catholick Epiſtle directed to all the Churches, *have I written unto you, that ye might believe on the name of the ſon of God,* 1 Jo. 5. 13.

It is true indeed, and muſt not be denyed, that our Savior is in the Scriptures ſtyled the ſon of God upon other accounts than this that we are now inſiſting on, *viz.* his eternal generation. But then I ſay, it matters not upon how many accounts, and for what other reaſons he may be called the *ſon of God,* provided it be acknowledged, as it is by the perſons with whom we are now diſputing, that he is truly and properly ſo called, becauſe he is the *natural and eternal ſon of God*: whenever he is called ſo upon any other account, it is only in a borrowed and figurative ſenſe: the *eternal generation* being the only true, proper ground of that appellation, whereby he is in a more emphatical manner called the *ſon,* and the *only begotten ſon of God,* by way of eminence, and therefore by way of appropriation, in which neither man, nor Angel, nor any other creature can ſhare with him.

In this ſenſe, as we ſhewed before, our Savior, and his Apoſtles, affirmed of him that he was the *ſon of God*; and for ſuch, they likewiſe require us, under the greateſt obligations imaginable, to own and acknowledg him. We muſt believe him ſo to be the *ſon of God* as to be *equal to his father,* becauſe *one with him,*

which Chriſt affirms of himſelf, *Jo.* 10. 30. And tho our Savior in that Chapter juſtifies the aſſuming to himſelf the name of the *Son of God* upon the account of his miſſion and conſecration to the high and noble office of a Mediator or Meſſiah, *ver.* 36. yet it is plain even in that place, that he doth not inſiſt chiefly on that reaſon, but declares himſelf to be the *Son of God* in a higher and more ſublime ſenſe. For after this anſwer of his to the Jews, which was only *reſponſum ad hominem*; he juſtifies his former aſſertion, viz. *that he and his father were one*; and appeals to his Miracles as the clear proof of what he thus affirmed of himſelf, v. 37. *If I do not the works of my Father*, that is, ſuch as none can do but he that is God, *believe me not*, *i. e.* to to be what before I affirmed of my relation to God, that he is my Father. *But if I do*, *i. e.* the works of my father, then in all reaſon ye ought *to believe that the Father is in me, and I in him*; or which is the ſame tho in other words, that *I am one with him*, as I affirmed before.

Again, we muſt believe him *to be the Son*, and the *only begotten Son of God*, who as St. *John* ſaith, *was with God in the beginning, and was God, by whom all things were made, and without whom was not any thing made that was made*; Nay the ſame St. *John* will tell us, 1 *Jo.* 5. 10. that if we do not believe him thus to be the *Son of God*, *we make God a Lyar*, *becauſe we do not believe the record which God gave of him*, who by a voice from Heaven, more than once, declared him to be *his beloved Son*.

What can be ſaid to avoid the force of ſuch plain and expreſs declarations of Chriſt and his Apoſtles in this affair? why it is ſaid, even by them who own the eternal generation of our Savior, (for with the *Socinians* I am not now diſcourſing) that it is a neceſſary duty to believe him indeed to be the *Son of God*; but that it is only neceſſary to believe him to be ſo, in one of the *inferior and Metaphorical* ſignifications of that word, but not in the *true and proper*, tho the more noble and ſublime.

Now this I think at firſt view to any unprejudiced perſon may juſtly ſeem a ſtrange anſwer, for in all words which are capable of two ſenſes, the *natural and proper* is the primary, and therefore ought in the firſt place, and chiefly to be regarded: and

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the *Figurative*, especially if it be subordinate, as it is in the case now before us, is to be considered secondarily, and therefore in a more remote and inferior sense.

It will be said, that the Metaphorical and less proper sense, may yet be of greatest importance, as it is in the case before us, it being upon many accounts necessary to believe *Jesus to be the Messiah*, and in that notion the adopted son of God: but it is not of the like consequence to believe him to be the *eternal son of God*, and thereby partaker of the same divine nature with his Father. To which, tho several things might be replyed, yet the answer that I at present insist upon is this, that we cannot rightly and truly own him to be the *Messiah* without believing him likewise to be the *son of God*; I mean so, as to be partaker of the divine nature, and therefore *truly and properly God*: forasmuch as no person less than God could discharge the offices, and performe the functions, which were to be executed by the *Messias*. As will appear by a particular consideration of those offices, and the duties and actions which belong to them.

But before I proceed farther in this matter, I must premise two things. 1*st*, That when it is said, as it is on all hands, that it is necessary to believe *Jesus to be the Messiah*, I presume it is agreed upon at the same time, that this faith doth not consist only in the pronouncing and affirming these words, but chiefly in the acknowledgment of the thing that is intended and signified by them: for without the sense and meaning the words are but a *dead Letter*; and tho we should pronounce them never so often, nor ever so vehemently; yet if we do not attend to the thing signified thereby, our confession of this truth will signifie no more than the chattering of a Magpie, or the prating of a Parrot, which may be taught to pronounce words by rote without any knowledg of their meaning.

2. That whatever *genetal faith* in the *Messiah* might be sufficient for the Jews before *Christ's* coming, or for such who lived presently after it, before these matters relating to his person, and offices were *plainly and fully revealed*; yet the same will not be sufficient now for such who live within the pale of the Church, and to whom those doctrines are clearly and evi-

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dently diſcovered, and ſufficiently propoſed: of ſuch I ſay, it is required, that they ſhould not only believe in general that *Jeſus is the Meſſiah*: but, to render that faith effectual to the purpoſes for which it is enjoined, it is farther required, that they (provided that they have capacities to perceive and underſtand what is thus revealed) ſhould acknowledg and believe, that he did ſuch things as a *Prophet, Prieſt, and King*, which were neceſſary for him to perform as a *Mediator* between God and man, in order to procure the favor of the one, and the Salvation of the other. And theſe we ſay he could not do, if he were not God, as well as man, which I am now to ſhew.

And firſt, I ſay he could not be a *Prophet*, nor execute the duty of it, in ſuch a manner, as the Scriptures aſſure us he did, except he were God. For he was to declare and publiſh to the world ſuch ſublime truths as no created knowledg could poſſibly diſcover, no finite underſtanding comprehend. And this both with relation to the *nature, perfections, * and counſels of God*, which none could poſſibly find out, but he who was in the *boſome of the Father*; who hath indeed declared and publiſhed them to the world, as was formerly ſhewn.

Perhaps it will be ſaid, that he was no otherwiſe privy to theſe ſecrets, than as God the father thought fit to make him ſo, by a *voluntary diſcovery* firſt to him, of what thereby he was empowered to reveal to the world. And to do this, doth not neceſſarily ſuppoſe in him a divine nature; all that may be inferred from thence is, that by a particular act of *Grace and favor*, he was admitted into a more intimate view of the *nature and decrees of God* than any other: no ſuch knowledge being ever communicated to any other perſon, as was freely and graciouſly beſtowed upon him. *I Anſ.* That this was not that in which his ſuperlative dignity above all other Prophets conſiſted; but he is in the Scriptures plainly diſtinguiſhed from them, upon this account, *viz.* that he was enabled to make this diſcovery, not by an *occaſional* and *arbitrary communication*; but by a *permanent, neceſſary and abiding* principle of infinite knowledge in himſelf, and which he no otherwiſe received from his Father, than as he did the divine nature it ſelf, which was communicated to him,

* *Math.* 11. 27.

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by a natural, neceſſary, and eternal generation. He is cloſely and intimately united to his father; *he is in the father and the father in him*, whereby they mutually comprehend, and are comprehended of each other. So that he perfectly and at one view beholds the infinite nature and perfections of his father, and is privy to all his counſels and decrees. And as *the Spirit of a man* is conſcious to all his own motions, cogitations, and reſolutions, without the help of any forreign and new diſcovery: ſo the *Spirit of God* knows all the things of God, which none elſe could know but by the help of that *ſpirit*. But the *ſpirit it ſelf* knows them by his own intimate union with God, whoſe ſpirit he is, *who ſearches all things*, even the τὰ βάθη τοῦ θεοῦ, *the deep things of God*, 1 Cor. 2. 10. Now this *ſpirit of God*, is likewiſe the *ſpirit of Chriſt*, which was in *the Prophets of old*, and ſpake by them 1 *Pet.* 1. 11. And it was the ſame *ſpirit* which animated and inſtructed the Apoſtles, *leading them into all truth*, who, as our Savior ſaith, ſhould *be given to them by the Father*, *Jo.* 14. 16. But yet in the ſucceeding ch. *Jo.* 16. 7. he tells them, *that he would ſend him* likewiſe, *viz.* the *Comforter*, who was *the ſpirit of truth*, who was given them on purpoſe, *to lead them into all truth*, v. 13. of that ch. He was *to receive from Chriſt* what afterwards he was *to ſhew unto them*, v. 14. So that he was the *ſpirit of the Father*, and the *ſpirit of the Son*; who proceeded from both, and was ſent by both; *for all things that the father hath*, ſaith Chriſt, *are mine, therefore ſaid I, he ſhall receive of mine and ſhall ſhew it unto you*, v. 15.

To conclude this head: he, who by a *permanent and abiding principle* of knowledge within himſelf, and not by a *delegated and arbitrary communication*, comprehends within the vaſt and mighty compaſs of his underſtanding the whole divine nature, and all the perfections of his Father, and is privy to all his ſecrets, as a mans ſoul is conſcious to all his own thoughts and reſolutions; he who is the *eternal word and wiſdom of his father*, who knows all that the father knows, and hath revealed ſuch things which none could poſſibly diſcover but the *eternal ſpirit*, who lyes in the boſom of God, and thereby *ſearches the deep things* that are lodged there: He muſt be endued with infinite knowledge,

ledge, and be partaker of the *divine nature*, as well as the *divine ſecrets*, and therefore muſt be God. And for this reaſon we ought to ſubmit our reaſons, and reſign our underſtandings to his authority, it being part of that homage and divine worſhip which is due to him. And therefore in matters of faith we muſt be content with his affirmation, whether we do or do not *comprehend* thoſe divine truths which he hath revealed. Which *comprehenſion* ought to be of no regard in theſe matters, it being extrinſecal to the true and *formal reaſon* of believing; which is not reſolved into the *evidence of the thing*, but into the *authority of God*, and the truth and certainty of his Revelations.

But *2dly*, Let us conſider him as *a King*, and then we ſhall find that none could execute the *Regal office* in ſuch a manner as it was to be adminiſtred by the *Meſſiah* but he that was God. And that firſt, if we conſider the vaſt extent of his dominion, which was to reach over the whole World; the Heavens and the Earth and all things in them; Men and Angels, both good and bad, were to be the Subjects of this mighty Empire. *All things are put under his feet, and he is made the head over all things to the Church*, and for the ſake of it, Eph. 1. 22. *He is placed above all principality and power, and might, and dominion, and every name that is named, not only in this world, but likewiſe in that which is to come*, v. 21. Upon this account he is ſtyled the *Prince of the Kings of the Earth*, *King of Kings and Lord of Lords*, Rev. 8. 5. Rev. 27. 14. It is true indeed, this power is ſaid to be given him, as the reward of his obedience and ſufferings. But we muſt know, that antecedent to this gift, he was poſſeſſed of a *natural, inherent and eſſential Soveraignty*, and which he no otherwiſe received, as was before obſerved of his infinite knowledg, then as he received the divine nature it ſelf from his father, to which this power is neceſſarily and eſſentially annexed. And as to that other power which was beſtowed upon him as *Mediator*, by way of gift; he could not poſſibly have bin capable of it, if he had not been *God* as well as Man. For who can be fit to be entruſted with ſo vaſt a Soveraignty over all parts of the Creation, but he who was the

Creator

Creator of them. None but the eternal God, can be the *Lord of Heaven and Earth*: It is the ſtile and appellation by which he is known, and by which he is diſtinguiſhed from all *falſe Gods*. No Creature is capable of being advanced to ſo great and high a dignity: becauſe this were to place him upon the ſame level with the ſupreme God; which cannot be done, without confounding all diſtinction in point of *greatneſs and power*, between God and the Creature. And the like confuſion it muſt inevitably bring between both, in the duties of *Homage and adoration*, which are founded in the abovenamed prerogatives of ſoveraignty and power; quite contrary to the expreſs and ſolemn declarations of Gods pleaſure in this caſe. For we find him at the ſame time, and with the ſame ſolemnity, aſſerting the *Unity* of his nature, and the *Unity*, if I may ſo ſpeak, of his worſhip. Thus Eſay 45. 22, 23. *I am the Lord, and there is none elſe.* And *by my ſelf have I ſworn, the word is gone forth in righteouſneſs and ſhall not return*: (the Decree we ſee is immutable and irreverſible) *unto me every knee ſhall bow, and every tongue ſhall ſwear.* Theſe being the acknowledgments of his infinite ſoveraignty, in which none can ſhare with him, without a high encroachment on his divine prerogative, and a manifeſt violation of his commands and pleaſure: for he hath ſolemnly and frequently declared, that *this his glory he will not give to another.*

And yet it is as plain that he hath parted with it to the Meſſiah: For *God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father*, Phil. 2. 9, 10, 11. And accordingly we find *him that ſitteth on the Throne*, that is, God the Father, and *the Lamb*, that is, *the Son*, joined together in the ſame expreſſions of adoration, and in the higheſt ſtrains of them, for *Rev.* 5. 11, 12, 13. we find *the Angels who were about the Throne, and the Beaſts and Elders, the number of which was ten thouſand times ten thouſand, and thouſands of thouſands*: and together with them, *every Creature which is in Heaven and Earth and under the Earth, and ſuch as are in the Sea and all that are in them, aſcribing bleſſing and glory and power, unto him that ſitteth on the Throne, and unto the Lamb for ever and ever.*

By which it appears, that they are joined together in the ſame act of adoration, without any difference or inequality.

Now then we muſt either aſſert, that the Son of God to whom theſe *divine honors* are paid, is really partaker of the *divine nature*, as well as theſe divine honors: or elſe we muſt make *Idolatry*, *viz.* the aſcribing divine worſhip to a creature, an uncertain arbitrary matter; not founded in the eternal and unalterable laws of reaſon, aud the nature of things; but depending upon the poſitive, and therefore mutable declarations of Gods will and pleaſure. And if ſo, then the *Heathens* were guilty of no ſuch great crime, as hath hitherto been imagined, if of any at all, in giving religious worſhip, either to *Angels*, or the *ſouls of pious men*; or other eminent parts of the Creation: foraſmuch as God having made no ſuch *plain and poſitive revelation* of his mind to them in this caſe, they muſt upon this ſuppoſition, be left to the uncertain conduct of their own *humors and fancys*, or if you pleaſe their *Reaſon*: which yet muſt be ſuppoſed to be left at liberty to make choice of any convenient objects for divine worſhip; ſince there were no eternal and unchangable rules of nature, to direct and determine its choice.

But *2dly*, That none could execute the *regal office*, as it was to be adminiſtred by the *Meſſiah*, except he were *God*, will farther appear from a conſideration of thoſe actions in which the exerciſe of this ſoveraignty doth conſiſt; as alſo of thoſe reciprocal duties of hope, truſt, dependance, and an entire ſubmiſſion to his authority, which are required of us; all which do neceſſarily ſuppoſe in him *infinite perfections*, and cannot be performed by us, without the ſuppoſal of his *Omnipreſence*, or at leaſt of his *Infinite wiſdome and power*: as is acknowledged by *Socinus* and his Diſciples.

Now to ſuppoſe a *finite being*, capable of theſe *infinite perfections*, which are requiſite for the diſcharge of this office, is one of the greateſt abſurdities imaginable, and indeed can amount to no leſs, than a plain contradiction: becauſe it muſt quite alter the natures, and take away the diſtinction of things; and with it all truth and certainty, which muſt hereby be entirely ſubverted and deſtroyed. And he that can ſay or affirm this, may

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with equal right affirm or deny any thing at his pleaſure, and if he will perſiſt in it, he can neither be convinced nor confuted.

Now the force of this Argument in order to prove the *divinity* of our Savior, which is taken from the conſideration of thoſe divine perfections of *infinite power and knowledge*, which are requiſite for the diſcharge of the *Kingly* office of the *Meſſiah*; and that divine worſhip and adoration, which is the neceſſary conſequence of that ſupreme authority and thoſe infinite perfections; is fully acknowledged, and by clear and unanſwerable arguments proved, and made out by the *Socinians*, and thoſe other *Unitarians*, who in the point of Invocation, and the adoration of our Savior, differ from *Socinus*. I mean one part of the Argument is acknowledged by *Socinus*, and the other by the other *Unitarians*: and the whole is clearly demonſtrated by both, which is ſufficient for our purpoſe.

And 1*ſt*, That Chriſt is poſſeſſed of thoſe above named perfections of [1] *infinite wiſdom and* [2] *power* is confeſſed by *Socinus*, as

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1 *Et propterea in hoc & ſuperiori loco* (ſcil. Apoc. 2. cap. 23. & Heb. 3. 5. & 6.) *Chriſto ſimpliciter & abſolute tribui agnoſco, quod corda hominum noſcat & ſcrutetur: quod de nullo prophetarum unquam dictum fuit, aut dici potuit.* Socin. Reſp. ad Wiek. p. 616. *Quilibet ratione præditus, ſi modo ſacris literis fidem adjungat, cum videt in ipſis expreſſum eſſe, Chriſto à Deo datum fuiſſe omne judicium, nihil prorſus dubitat Chriſtum hominem omnia noſſe quæ à nobis agantur, cum judicium ſine cognitione exercere nequeat.* Socin. contra Franken. p. 771. & contra Franciſ. Dav. p. 739.

2 *Quamvis Chriſtus non eſt creationis ſocius, eſt tamen divinæ poteſtatis ſocius. De poteſtate autem loquimur ſumma, cum imperio videlicet ac dominatione conjuncta; qualem una cum divinis ſcriptoribus affirmamus eam eſſe, quam Chriſtus ex Dei patris dono habet.* Id. contra Frank. p. 773. *In Chriſto ipſa Dei potentia, divinitas atque majeſtas reſidet, atque relucet.* Id. ibid. p. 769. *Nego falſum eſſe, Chriſtum in Eccleſia participem eſſe omnipotentiæ.* Ibid. *Dico igitur, verum eſſe ſolius Dei eſſe facere miracula: nec quiſquam miracula facere poteſt ipſo non dante & concedente. Hæc autem datio & conceſſio varia eſſe poteſt, & amplior reſtrictiorve, prout ipſi Deo viſum fuerit. Præcipua vero differentia in eo conſiſtit, an poteſtas data & conceſſa in eo ipſo reſideat cui data eſt, ejuſque arbitrio perpetuo permiſſa, atque ejus propria facta: an vero non in eo ipſo reſideat cui data eſt; ſed ad arbitrium dantis ei ſit conceſſa; ita ut precario, non autem domini titulo eam poſſideat. Chriſto ut omnium domino & hæredi univerſorum deſignato, ipſiuſque Dei perſonam pleniſſima ac ſingulariſſima ratione in terris, in iis quæ ad ſalutem noſtram æternam pertinent, ſuſtinenti, talem poteſtatem Deum dare miracula faciendi decuit, qualem priore loco deſcripſimus.* Id. Reſp. ad Wiek. p. 616.

as being abſolutely neceſſary for the execution of that ſupreme ſoveraignty and dominion, with which he is now inveſted in Heaven, where *he ſits at the right hand of God*, men and Angels, and the whole Creation being now ſubject unto him.

2*dly*, That being poſſeſſed of this divine power, and thoſe perfections, he is thereby become the object of *religious invocation and worſhip*. And this is not only acknowledged, but earneſtly contended for by *Socinus*: who in ſeveral places in his writings, declares this to be a neceſſary duty,[1] without which we cannot be Chriſtians, nor be entituled to any of the benefits which Chriſt hath purchaſed for us.

From hence it muſt follow, that the belief of that one Article, that *Jeſus is the Meſſiah*, even in the judgment of *Socinus* himſelf, (tho upon other occaſions it be often affirmed by him) is not ſufficient to make and conſtitute men Chriſtians; except they likewiſe believe, what he ſaith, and ſaith rightly is the unavoidable conſequence of that conceſſion, that he is likewiſe to be adored, and that it is lawful to make our addreſſes to him by religious invocation. The contrary opinion, which was maintained in his time by *Palæologus*, *Francis David*, *Franken. &c.* is condemned by him as a damnable error, which overthrows the Chriſtian Religion; and thereby renders thoſe who entertain it,

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Apoſtolorum poteſtas in eo diverſa potiſſimum à Chriſti poteſtate fuit, quod ipſe virtute patris in ſe manente & fecit, & facit; illi virtute quidem eadem, ſed non in ipſis, verum in Chriſto reſidente faciebant, in cujus nomine operabantur. Id. Reſp. ad Franciſci Dav. Defenſionem. p. 727. *Nihil prorſus eſt contra Scripturæ ſacræ analogiam, ſi duo æqualem poteſtatem in Eccleſia habere dicantur. Agnoverunt Judæi Chriſtum ſeſe quadam ratione Deo parem facere*, Jo. 5. 18. *Et ipſum in forma Dei, & æqualem Deo fuiſſe aperte teſtatur Paulus*, Phil. 2. 6. *Quam æqualitatem ad potentiam operandi referri debere, loci ipſi manifeſtum faciunt. Nullo autem modo abſurdum eſt, ut duo ſint æqualem habentes poteſtatem, quorum tamen alter alteri ſubjiciatur & ſubordinetur, ita ut non duæ ſed una poteſtas cenſeatur.*

1 *Video nihil in tota Chriſtiana religione majoris momenti edi poſſe, quam hoc ſit, demonſtratio videlicet, quod Chriſto Invocatio ſeu cultus divinus conveniat. Sic vera Chriſti poteſtas & majeſtas oſtendetur, & in omnium animis conformabitur: ſine cujus cognitione, nec Deus ipſe, nec quidquam rerum divinarum recte cognoſcitur; ſalutis noſtræ ratio revera ignoratur; ipſius Chriſti univerſa religio in dubium revocatur; aut ſaltem mutationi & fini in hoc ipſo ſæculo obnoxia redditur, &c.* Socin. de Invocatione Chr. Tom. 1. p. 353.

unworthy

unworthy of the [1] Communion of the faithful, and much less fit for the sight and enjoyment of God. That is in short, it excludes men out of the *Church* here, and will shut the doors of *Heaven* against them hereafter.

Now from these two *premisses* which *Socinus* hath furnished us with, upon good reason and great authority, the other *Unitarians* have drawn this infallible conclusion; that if Christ be possessed of the before mentioned divine authority, and perfections, and be the object of divine worship, he must therefore infallibly be God. [2] These being the clear and unanswerable proofs of his *Divinity*; forasmuch as none but *God* can have the infinite perfections of the *Godhead*, and thereupon be capable of divine worship and religious invocation.

And indeed the connexion between these two things is so evident, that *Socinus* and his followers dare not deny it: but on the other hand, contend earnestly for it, as for an undoubted and an important truth, *viz.* that Christ since his ascension into heaven is *Consecrated* and *deifyed*, and thereby become [3] *Verus Deus*, a true

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1 *In posterum, abstis omnibus qui Christo Jesu adorationem & invocationem, cultum denique divinum non concedunt, diligentissime nobis caveamus, neque cum iis qui tantæ blasphemiæ vel suspecti quidem sunt, quicquam commercii habeamus.* Idem ad Synod. Chmeln. Epist. eod. Tom. p. 397. *Unus etiam,* (de *Palæologo* loquitur) *atque adeo ni fallor, præcipuus fuit ex anteſignanis illorum qui Christum nec adorandum nec invocandum esse hodie affirmant, & tamen se Christianos esse impudenter profitentur, quo vix quidquam sceleſtius in religione nostra depravanda excogitari posse existimo. Merito igitur talis homo talem finem est sortitus, ut cum sui nominis perpetua ignominia, &, quod multo pejus est, animæ æterna jactura magnæ illi meretrici (Romanæ scil. Ecclesiæ) denuo sese adjunxerit.* Id. Resp. ad Wiek. Tom. 2. Oper. p. 538. *Sed quid pluribus opus est, cum tu ipse evidenter testeris, eum qui Christum invocandum negat, nec potestatem, nec gubernationem Christi in Ecclesia agnoscere, sine qua agnitione & professione, nemo salutem per Christum adipisci potest.* Epist. 2. Joh. Niemjo. ad Fausti. Socin. eod. Tom. p. 470.

2 *Si Christus invocandus & adorandus est, duo manifeste pugnantia cum verbo Dei admittentur, primo Christum esse illum unum verum Deum qui Israelem ex Ægypto duxit, &c.* Fran. Davidis contra Socin. p. 751. & 742. *Dato quod Christus ipse potestatem efficiendi habet, & facultatem præstandi, ut habeamus vitam æternam & resurgamus, optimo jure jam Deus non officio, sed natura proprie dici potest & debet,* Id. p. 737.

3 *Nec nos, Christum dominum Deumque nostrum esse negamus, immo & ultro profitemur, & vehementer gloriamur.* Socin. contra Eutrop. p. 707. *Nemo profecto, qui mente non caret, negaverit eum in quo plane divina virtus relucebat, Deum ob id ipsum merito dici potuisse, & porro fuisse.* Id. ibid. p. 641. & alibi passim.

God,

God, made indeed and conſtituted ſuch, *Deus factus*, but however poſſeſſed of a true and real Divinity.

I need not here acquaint the Reader what opinion *Socinus* and his Diſciples have of the *Divinity* of our Savior, as it is owned and ſtated in the *Catholick Church*: How they load it, together with the other Articles of the Chriſtian faith which have a connexion with it, with all the heavieſt and moſt ſcandalous imputations, that wit heightened with malice could poſſibly ſuggeſt. Particularly, that it is a fooliſh and abſurd opinion, repugnant to their clear and diſtinct Ideas and perceptions; and therefore, that it is ſo far from being an incomprehenſible truth, that they plainly comprehend it to be a contradiction to our natural notions, it being a brutal and inexcuſable error, repugnant to common ſence as well as true reaſon.

Now let us examin this matter a little, and with the Readers leave and patience, fairly compare the Doctrine of the *Chriſtian Church* concerning the Divinity of our Savior, with what theſe men affirm of it: and then I doubt not to make it appear; that all that charge of abſurdity and nonſenſe, which (with equal falſhood and impudence) they load our doctrine with; is juſtly to be laid at their door, and retorted upon this *new and monſtrous opinion* of theirs. Which is infinitely derogatory to the honor of God, repugnant to his divine nature and perfections, and tends plainly to undermine the foundations of all Religion, which can never long ſubſiſt where the *right notions* of God, and the *diſtinction* between him and his creatures are plainly ſubverted, as they are by this opinion.

1*ſt* Then: The Chriſtian Church believes and profeſſes that Chriſt is *true God*, and therefore that he is the *eternal God*; who had his being before the *foundation of the earth and the world was laid, even from everlaſting*: neceſſary exiſtence, and therefore eternal duration, *à parte ante*, being included in the notion of God. It is true indeed, he hath not his Godhead of and from himſelf, but from his Father, of whom he was begotten. But however this doth not depend upon arbitrary conſent and pleaſure, as we before obſerved, but upon a natural, neceſſary, and therefore an eternal Generation.

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The *Socinians* on the other hand tell us, that he is *a God*, distinct from his Father, and not only so, but that he is a *junior and a modern God*; made and constituted such, the other day, by the appointment of his Father. So that his *Godhead* is purely an arbitrary and contingent matter, not arising from any necessity founded in the nature of the thing, but perfectly owing to divine *Grace and favor*.

Now let any honest and unprejudiced reader fairly compare both these accounts, and then impartially pass sentence, whether of them seems to be most agreeable to plain reason. Will not natural reason [1], (I mean where it is not corrupted and depraved) agree with the declaration of the Christian Church, that if Christ be God, he must be so from all eternity? yes undoubtedly it will. Indeed the Christian religion farther informs us, that he hath his Godhead communicated to him by way of Generation, being begotten of the substance of his Father, which because it cannot be either divided or multiplyed, must be one and the very same in both. This we must acknowledge to be a great and deep mystery, not to be *found out*, and much less *fathomed* by our shallow finite understandings. But yet at the same time we must affirm, that tho it *surpasses* our reason, it contains nothing that *overthrows* any plain dictate of it. For tho it must be confessed, that this may be repugnant to common notions and those Ideas which we have of *finite beings*, whose nature and essence cannot be communicated without being multiplyed and divided into parts; but must it from thence follow, that it is contrary to any plain Idea and notion that we have of an *infinite being*? No, neither Logick nor Divinity will teach us to make any such inference; but rather the quite contrary, *viz.* that since we cannot forme a *complete and adequate conception* of all the powers and perfections of the Godhead which is infinite; that therefore things *may be so* as the Church declares, for ought that *reason* can shew to the contrary: nay that they *must be so*, since this account is supported by a *supernatural*

1 Θάλης ἐρωτηθεὶς τί πρεσβύτατον τῶν ὄντων, ἀπεκρίνατο, θεὸς· ἀγεννήτον γάρ. Σωκράτης ἐρωτηθεὶς τὶ θεός· εἶπε, τὸ ἀθάνατον καὶ ἀΐδιον. Stob. Eclog. Phy. Lib. 1. Cap. 1.

and

and divine revelation. It being highly reaſonable to conclude, that God allmighty beſt knows his own nature, and the manner of its ſubſiſtence; and therefore that the account which he gives of himſelf being certainly true, ought to be believed and entertained, tho we cannot comprehend it.

On the other hand, the *Socinian* account of the divinity of Chriſt, is directly contrary to reaſon, and overthrows two principal dictates of it, concerning the Unity, and the neceſſary, and therefore eternal exiſtence of the Godhead; both which are plainly included in the right notion which we frame of it.

2*dly*, The Church ſaith, that if Chriſt be *truly* God, and not only ſuch in a figurative and metaphorical ſenſe: that he muſt therefore be partaker of the divine nature and ſubſtance. Every thing being what it is by virtue of its nature and eſſence. If a man be a true man, he muſt be partaker of a human nature, and a true Angel muſt partake of the nature of an Angel. And the like muſt be affirmed of every thing elſe, whether created or uncreated, finite or infinite, the reaſon being the very ſame and common to them all. But the *Socinians* on the other hand ſay that Chriſt is *truly* God, and yet at the ſame time that he is a meer man; That he is [1] *Deus verus*, as *Socinus* calls him, *Deus eximius*, as *Wolzogen*. nay not to acknowledge him to be a *true God*, is to renounce the Chriſtian Religion, ſaith *Smalcius*. and yet they affirm that he is not any way partaker of the divine nature. Which is all one, as if a man ſhould aſſert, that there were a true Triangle which had never an Angle in it, a ſquare without ever a ſide, a figure without a line, a ſentence without words, or a word without ever a letter. None of which can contain a greater abſurdity than to ſay, that there is a true *God* without the *Godhead*, a divine *perſon* without a divine *nature*. Which is not only a falſe aſſertion, but a plain contradiction, and downright nonſenſe; If I may be allowed upon this occaſion to make uſe of thoſe decent characters, which theſe men at every turn beſtow upon the ſublime Articles of our holy faith.

1 See the firſt part of the Preſervative, p. 9, 10.

Perhaps

Perhaps it will be ſaid, that the *Socinians* when they affirm Chriſt to be a *true God* mean that he is ſo only with reſpect to his *ſupreme dominion*, and thoſe divine perfections which are neceſſary for the exerciſe of it. I know they do ſay ſo, but by this ſaying they are ſo far from clearing the point, that they confirm the former objections, and perplex this matter with new difficulties.

For 1*ſt*, They ſuppoſe him to be a true God without a Godhead, which is nothing elſe but the divine nature. For tho he ſhould be poſſeſſed of the dominion and perfections before mentioned, without the divine nature, if that were poſſible; yet this would make him a God only in a figurative ſenſe; by a *Metonymie* of the ſubject for the adjunct; but he could not be *Deus verus*, which they allways affirm. It is true indeed, this *ſupreme power* is a clear proof of his *Divinity*; but then it doth not *conſtitute* but *ſuppoſe* him to be God. As the Regal power doth not make the King a man, but ſuppoſe him to be ſuch, otherwiſe he were not capable of it.

But 2*dly*, By this anſwer they ſeparate that which is *eſſential* from its *proper ſubject*, and thereby overthrow one of the firſt, and moſt univerſally received principles of Reaſon and Philoſophy. For this Soveraignty which we are now ſpeaking of, is not in God as it may be in men, founded in compact and voluntary conſent; or owing to the appointment of any ſuperior power from whom it may be derived: but it is found in the *divine nature* and perfections, and more immediately in thoſe actions of *Creation and providence*, which neceſſarily ſuppoſe that divine nature, without which they could not be performed. So that this dominion over his Creatures is a *natural and neceſſary* Soveraignty, allways inherent in the Godhead, and cannot be ſeparated from it. And ſo are likewiſe thoſe before mentioned perfections of *power and wiſdom*, which are neceſſary attributes or *properties* of the divine nature. So we muſt be allowed to ſpeak of them in the preſent caſe; tho really and truly they are only *different conceptions* of one and the ſame ſimple and uncompounded nature.

To this it will be farther ſaid, that it is true, theſe attri-

butes are originally and *eſſentially* in God; and in Chriſt only by way of *participation*, being communicated to him from God the Father. Be it ſo, but then we muſt enquire, whether the divine nature be not likewiſe communicated with theſe divine perfections? If they ſay no it is not; then I ſay theſe following abſurdities and plain contradictions, muſt be the unvoidable conſequences of that affirmation.

1*ſt*, That what is *eſſential* may be ſeparated from its proper *eſſence*: *i. e.* the divine perfections from the divine nature: which muſt entirely deſtroy all true notions of God, and utterly confound all diſtinction between him and his creatures: I mean as to his nature and eſſence. For allowing that theſe attributes are *originally* in God, aud by way of *communication* in his creatures; this will argue only a ſubordination and dependance, but will be no argument of any difference of nature between them. Now foraſmuch as the nature of things in themſelves are hid from us, and that we cannot either *know* or *diſtinguiſh* them but by their properties and operations: if the *properties* of God can be communicated to men, then the *eſſential diſtinction* between God and man muſt hereby be confounded and utterly loſt.

2*dly*, From hence it muſt follow, that what is *peculiar* to one may be common to many, who may *receive* what cannot be *beſtowed*, and *participate* of what is *incommunicable*. Theſe things being included in the notion of a property; *proprium quarto modo*, (and ſuch are the divine attributes) that it can neither be ſeparated from the eſſence, nor communicated to any other. Now that the ſame thing ſhould be proper and yet common, communicated and yet be incommunicable, can amount to no leſs than a palpable contradiction.

Laſtly, From hence it muſt follow, that a *finite creature* is capable of *infinite perfections*: which is infinitely a greater abſurdity then to affirm, that not only the writings of *Homer*, but all the water in the Ocean may be comprehended in a nutſhel. For ſuppoſing for once, that the properties could be *communicated*; yet one would think it were impoſſible that they ſhould be communicated to a ſubject that were not *capable* of

of receiving them. That maxim being of undoubted and eternal truth, that *quicquid recipitur, recipitur ad modum recipientis.* A rational creature can undoubtedly receive different degrees and improvements of knowledge; but yet this muſt be ſtill with reſpect to its own powers and capacities. For as no *agent* can do more than he hath *power of doing*: ſo no *patient* can receive more then it hath a *capacity of receiving*, which allways ſuppoſes a proportion between them. Now there being no proportion between finite and infinite; it muſt therefore be impoſſible that a finite being, whoſe faculties and capacities are finite likewiſe, ſhould be poſſeſſed of infinite power and knowledge, becauſe this were to ſuppoſe that it actually enjoyed more than it was capable of receiving.

If it ſhould be ſaid that the *capacities* of *Chriſts* humane nature were by the Allmighty power of God enlarged, whereby he became in a condition to receive what otherwiſe he was not naturally capable of. I Anſ. That the *capacities* of *Chriſt* could not be enlarged beyond the fixt bounds and limits of his nature, which being finite, can admit of nothing that is infinite. And therefore the queſtion which will ariſe from hence muſt be, whether the *nature of Chriſt* be enlarged as well as theſe ſuppoſed *faculties and capacities.* If they ſay no, as they do, and are poſitive in it; then I muſt affirm that this ſuppoſition is irrational and groundleſs, and is liable to all the abſurdities before mentioned: in making a *finite being*, while it continues ſuch, to have an *infinite capacity*: which is abſolutely impoſſible and more difficult to be conceived; than that the dimenſions of a mans hand, while that continues the ſame as to its ſubſtance, ſhould be ſo far extended, as that within its compaſs it ſhould be able to graſp not only the globe of the Earth, but likewiſe the vaſt and prodigious circumference of the Heavens.

In ſhort then, and to bring this matter to ſome Iſſue: Are not the *perfections* of infinite power and wiſdom proper to God? This cannot well be denyed. 2*dly*, Doth not the *ſupreme dominion* with which *Chriſt* is inveſted, neceſſarily ſuppoſe thoſe infinite perfections, without which it could not be exerciſed?

This likewiſe muſt be granted. But will it not therefore follow in the laſt place, that therefore Chriſt is *God*? Here one would think that *Socinus* ſhould be ſo entangled that he could not eaſily diſengage himſelf. But tho you tye him never ſo faſt, and think you have him bound hand and foot; yet by the help of ſome ſtrange and unforeſeen diſtinction, he preſently ſets himſelf at liberty.

For when urged and preſſed with this objection by *Chriſtian Franken* in the diſpute between them about the divine worſhip and adoration of Chriſt; *Socinus* anſwers, that Chriſt indeed is partaker of the divine perfections, and particularly of Omnipotence, but it is only in a certain reſpect; *viz. in Eccleſia*, [1] in his Church, and with relation to thoſe things that pertain to it. *Franken* farther urges; that we may not ſaith he, *brandiſh our Swords, and combat in the dark*: Is this power of Chriſt infinite, or is it not? *Socin.* Anſwers, it is infinite, but not abſolutely ſo, but (as he ſaid before) only in his Church. An arbitrary and a very ſenſeleſs diſtinction. For he acknowledges that Chriſt is poſſeſſed of a power of doing every thing in the Church, *& ea omnia quæ quocunque modo ad Eccleſiam pertinent*: which any way may appertain and be for the good of the Church. And if ſo, then every thing may come within the compaſs of this power; becauſe every thing may one way or other, either *mediately or immediately, directly or indirectly* have ſome relation to the Church. For within this Omnipotence is certainly included, as the ſame *Socinus* confeſſes,

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1 Ob. Franken. *Si Chriſtus particeps eſt adorationis, ergo & particeps eſt Omnipotentiæ ac reliquarum proprietatum Dei, ſed hoc eſt falſum,* Reſp. Socin. *Nego eſſe falſum Chriſtum participem eſſe Omnipotentiæ in Eccleſia.* Franken. *Omnipotentia, ſive in Eccleſia ſive extra Eccleſiam eſt proprietas ſolius Dei.* Socin. *Abſoluta Omnipotentia eſt proprietas Dei.* Et poſtea, *Deus ſimpliciter eſt* infinite Omnipotens. *Chriſti Omnipotentia eſt in Eccleſia tantum.* Franken. *Ne gladium in tenebris ventilemus, quæro quid voces Omnipotentiam in Eccleſia.* Socin. *Omnipotentiam in Eccleſia voco datam Chriſto poteſtatem ſervandi omnes qui ipſi obediunt. Adde & ea omnia faciendi quæ ad Eccleſiam quocunque modo pertinent; ſive ad univerſam ſive ad partem ejus, ſeu denique ad ſingulos quoſque qui ex eo numero aliqua ratione ſunt. Hanc poteſtatem, agnoſcit* Socinus *tantam eſſe, ut in ſuo genere infinita & Omnipotens appellari mereatur, quia prorſus* inquit, *ſingularis eſt & divina.* Diſp. inter Fauſt. Socin. & Chriſt. Franken. de honore Chriſti. Tom. 2. Oper. Socin. p. 769.

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the power of *working Miracles*, of *pardoning ſins*, *of raiſing the dead*, *of ſaving and damning*; and in ſhort, of altering the whole courſe and frame of nature, when it is for the uſe and ſervice of the Church. All this Chriſt is allowed to doe, and that by a permanent and abiding principle of action within himſelf.

The ſame queſtion then naturally returns, and we muſt ask again, is not this power which enables him to do all this, an *infinite power*? Yes ſaith *Socin.* it is, *in ſuo genere prorſus divina & ſingularis*, in its kind abſolutely divine, and ſuch as no other Creature is poſſeſſed of. Well? but a power that is thus infinite in one kind, is it not ſo in every kind? Is it not a contradiction to ſay, that a perſon poſſeſſed of *omnipotent* power in ſome caſes, is *limited* in others, becauſe hereby he muſt be limited and unlimited, finite and infinite at the ſame time? No ſaith *Socin.* it is no abſurdity to affirm this of one and the ſame perſon, provided it be in different reſpects, as it is in the caſe before us. Chriſts power being as was ſaid before, with reſpect to his Church infinite; but kept within juſt limits in reſpect of other matters which have no relation to it. So that Chriſt indeed is *Omnipotent*, but yet he is *finitely* ſo; *infinite Omnipotence*[1] being the ſole property of God. But is not *infinite omnipotence* a ridiculous tautology, and *finite omnipotence*, a contradictory blunder? Cannot the ſame omnipotent power which enables Chriſt to do every thing *within* the Church, enable him likewiſe to do any thing out of the Church? From whence muſt this difference ariſe? It can ariſe from nothing, but either firſt from the *difficulty of the things* to be done, or ſecondly, from the *pleaſure and appointment* of God the Father who entruſted him with this power.

1*ſt*, As to the *difficulty* of the things, this can be no hinderance to the power of Chriſt, which is acknowledged to be infinite in its kind, and then certainly it muſt be ſo in every kind: becauſe as all things that are placed out of the reach of a finite and created power are equally hard and difficult; ſo all things that are poſſible, to an infinite power are equally eaſy and capable of being done. It is a ridiculous imagination to

1 *Loc. jam citato.*

fanſy

fanſy that any power ſhould *intenſively* and with reſpect to the degrees of power be infinite; and yet *extenſively*, and with relation to the objects, ſhould be limited and finite. Can any thing be too hard for Omnipotence? No certainly, for whereever there is this divine power, it muſt be *prorſus divina & in omni genere*; it muſt be ſo at all times, and in all places, and upon all occaſions.

But 2*dly*, Tho it ſhould be allowed that this difference doth not ariſe from the difficulty of the things to be done, yet it may perhaps be owing to the *pleaſure of God*; who hath entruſted our Savior with this mighty power, but under juſt reſtrictions and limitations, *viz.* that he ſhall exerciſe it in the affairs of his Church, but not elſewhere, or upon other occaſions.

I Anſ. That this account, beſides that it is liable to thoſe two great abſurdities before mentioned, *viz.* 1*ſt*, That God (if he ſo pleaſed) might beſtow an *abſolutly infinite power*, in its utmoſt extent, upon a creature: that is, that he might communicate what is incommunicable: for ſuch are the divine attributes, and particularly an *infinite omnipotence* (I uſe the words of *Socin.* that the Reader may not wonder at the ſoleciſme) which is acknowledged to be ſuch. 2*dly*, That a finite being is capable of infinite perfections. And beſides theſe, 3*dly*, That one infinite power can be controuled and reſtrained by another infinite power; which is impoſſible. For tho the perſons in whom theſe powers may be lodged, may be ſubordinate, yet the powers themſelves being infinite muſt be *equal*, and conſequently both being *ſupreme*, one cannot be *ſubject* to the other. Otherwiſe we muſt ſuppoſe the ſame power to be *inferior* and yet *ſupreme*; *limited*, and yet *allmighty*, *Impotent* and *Omnipotent*; which are termes which deſtroy one another. Beſides this I ſay, it is directly contrary to the expreſs words of Scripture, and even to the interpretation of thoſe Scriptures by [1] the *Socinians* themſelves.

In

1 *Per mortem & reſurrectionem ſuam, omnem poteſtatem in cœlo & in terra, id eſt* Illimitatum *regnum atque imperium ſuper omnes creaturas in cœlo & in terra exiſtentes etiam*

In *Math.* 28. 18. Our Savior tells his Diſciples, *that all power was given to him in Heaven and Earth.* And St. *Paul* aſſures us *That all things are put under his feet.* Every thing in Heaven and Earth, and under the Earth, that is, the whole Creation without exception of any part of it: *He only is excepted which did put all things under him,* 1 Cor. 15. 27. By vertue of which power he is conſtituted and appointed *heir of all things,* Heb. 1. 2. *He is Prince of the Kings of the Earth,* Rev. 1. 5. *Nay Angels, Principalities and powers,* both the powers of Heaven and Hell are *made ſubject unto him; He hath the keys of Hell and death,* Rev. 1. 18. that is, full power to ſave and deſtroy. And can there be any greater. Upon this account the *Socinians* in the interpretation of theſe Texts, acknowledge the Empire of Chriſt to be univerſal, unlimited, and from which no creature is excepted. That his power is ſo abſolute and perfect, that *à ſuperiori nullis certis limitibus circumſcripta eſt.* That it firſt and immediately indeed reſpects the Church, but for the ſake of that, *cætera omnia,* all things elſe, which are ſubject to his pleaſure; which are managed and governed, [1] *ſolo ejus nutu ac verbo,* by his ſingle nod and word. Let him but utter his voice, or in the

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etiam ſuper mortem & Diabolum adeptus eſt, Wolzogen. Comment. in Matth. cap. 28. v. 18. *E quibus omnibus liquido patet, poteſtatem iſtam Chriſto communicatam prorſus eſſe divinam, quæ ſe ſuper omnia (ſolo tantum Deo excepto) extendit,* Ibid. *Judicare mundum eſt proprium Dei opus, verum nunc ſub novo fœdere poteſtatem judicandi mundum plane & in totum Deus Chriſto filio ſuo commiſit, adeoque eum dominum omnis creaturæ in cœlo & in terra conſtituit,* Id. cap. 1. 5. Johan. v. 22. *Per ſeſſionem Chriſti ad dextram patris tam perfecta deſignatur poteſtas, quæ à ſuperiori poteſtate nullis certis limitibus circumſcripta eſt,* Idem in v. 23. ejuſd. cap. *Sedere ad dextram Dei dicitur, quatenus abſoluta poteſtate in Dei populum, & propter hunc in cætera omnia gaudet, adeo ut auctore Paulo, Deo patri ſubjectus non ſit, ſed pro ſuo arbitrio ac voluntate, in iis omnibus quæ legibus divinis plane definita non ſunt, cuncta gubernet.* Crell. in Epiſt. ad Heb. cap. 1. v. 3. *Illa ſubjectio omnium rerum ſub pedes Chriſti, adres præter Deum omnes nulla excepta refertur,* Id. ad Epiſt. primam ad Corinth. cap. 15. ver. 25.

1 *Chriſtus ferebat omnia, quatenus omnia ad ejus nutum ac placitum movebantur: nihil erat quod ejus imperio non cederet, non pareret. Ferebat omnia potenti ſuo verbo, non magno aliquo conatu & molimine opus fuit ut Chriſtus omnia moveret; ſolo nutu ac verbo cuncta peragebat: quod plane divinum eſt, & meritò is qui id facit, Dei ipſius character & effigies nominatur. Talis nullus hominum extitit, qui virtute in ſe ſemper reſidente quotieſcunque vellet, cuncta unico ſuo nutu ac verbulo moveret.* Id. in Epiſt. ad Hebr. loc. prius cit.

leaſt

leaſt manner intimate his pleaſure, and then all the world immediately ſubmits to his orders, and complys with his commands.

The laſt difficulty with which the *Socinian* opinion concerning the *factitious divinity* of Chriſt is chargeable, is, that thereby as they ſeparate the *divine perfections*, ſo they do *divine worſhip and adoration* from the divine nature; in direct oppoſition both to right reaſon, natural religion, and expreſs revelation. And thereby plainly lay the foundations of *Idolatry*, and open the doors for it to enter into the Chriſtian Church. Now the danger of Idolatry is both acknowledged, and extremely aggravated by the *Unitarians* on all hands. *Socinus* ſaith, that it is highly diſhonorable to God, and deſtructive to the Souls of men; [1] foraſmuch as no *Idolater can enter into the Kingdom of God.* The *Engliſh Unitarians* ſay, that to worſhip any other perſon beſides the one true God, and to make him the object of our praiſe, love, faith, devotion, *&c.* (as the *Socinians* do Chriſt, tho he be not in their opinion that one true God) or *aſcribe to the Gods of our own deviſing* as they phraſe it, that is, to any Creature, the glory of the incommunicable properties; *viz.* infinite wiſdom, power, goodneſs: That this *detracts from the glory of God,* [2] *and is next door to Atheiſm.* [3] *That it is a ſin of ſo heinous a nature, that it plainly diſſolves the Covenant between God and man*; and conſequently, that they who are guilty of it, are in a deſperate condition, out of the reach of mercy, and can have no hopes of it, which are only grounded upon that Covenant.

Now if a man were to govern himſelf by the writings and opinions of theſe perſons, he would find himſelf reduced to

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1 *Quod ad me attinet, nullum mihi eſt dubium quin illi omnes ſive Calviniani, &c. qui ſe ad præſcriptum Chriſti geſſerint cœlestis vitæ Hæreditatem adituri ſint. De Papiſtis idem affirmare nolim, quos omnes hodie Idololatras eſſe ſtatuo. Novi vere, neminem Idololatrarum ſalutis æternæ compotem fore.* Socin. Epiſt. ad And. Dudith. Tom. primo Oper. p. 502.

2 Letter of Reſolution concerning the Doctrines of the Trinity and Incarnation p. 5, 6.

3 Reflections on two diſcourſes of Mr. Lamoth. p. 8.

inextri-

inextricable ſtreights. If you do not worſhip Chriſt, ſay the one, *you deny him to be the Meſſiah*, and thereby turn Apoſtates from the Chriſtian Religion. But if you do pay divine honors to him, you do in effect renounce all religion, *and are next door to Atheiſts*. Now ſince they are ſo poſitive and peremtory in this matter, and that the danger of refuſing divine honor to Chriſt on one hand, and that of paying it to him, if he be but a meer creature, is really ſo great on the other; the concluſion that every one ſhould draw from theſe different opinions of theirs, is, that the ſtating and ſettling the right object of divine worſhip is a matter of great conſequence, in which the honor of God, and the Salvation of mens Souls is nearly concerned. And therefore that it will behoove us all to enquire not only into the *offices*, but likewiſe into the *nature* of Chriſt; which will render *faith in his perſon*, as we ſaid in the beginning of this diſcourſe to be not only a duty, but a neceſſary duty, without which we cannot in point either of prudence or ſafety govern our actions with relation to him. If we are required to pay divine honors to him, the queſtion that will naturally ariſe from hence, will be, whether he be the right and lawful object of religious adoration? Otherwiſe we may before we are aware be guilty of Idolatry, which is a crime of ſo high a nature, that no wiſe man, would venture upon any action that might carry the leaſt ſuſpicion that way, without mature deliberation, and clear and full ſatisfaction about it. Now if he be truly and really God, then it is certain that we may, nay that we muſt pay him divine honors. But if he be not, then it will be as certain, from the dictates of right reaſon, and much more ſo from expreſs and clear revelation, that we ought not to worſhip him; becauſe we cannot do ſo, without an open and bold violation of the laws of God, and thereby apparently incurring the guilt of Idolatry.

And if any man ſhall pretend to be ſatisfied of the contrary, by thoſe ſhuffling and ambiguous anſwers of *Socinus*, and thoſe ſenſeleſs and arbitrary diſtinctions which are made uſe of by him upon this occaſion, by which both *Popiſh* and *Pagan* Idolatry may in great meaſure be juſtified; I ſay he that can re-

ceive ſatisfaction in this affair by theſe means, againſt the ſolemn and reiterated declarations of God expreſſed in Scripture; for my part I cannot think any ſuch perſon, can have any great concern for the *honor of God*, or the *reputation* of the Chriſtian religion, notwithſtanding the pretences which may be made to the contrary.

I know it will be here ſaid in behalf of the *Engliſh Unitarians*, that they are not concerned in this charge: becauſe as they acknowledge Chriſt to be only a man, ſo they believe and declare that divine honors are not due to him. I know they do ſo, and thereby it is plain that they are more conſiſtent with themſelves, and act more agreeably to their principles than *Socinus* and his followers. But yet for all this, they are to be told, that their opinions and practices with relation to our Savior are full of *danger* to themſelves, and infinitely *offenſive and ſcandalous* to all others. There being no ſect or party of men this day in the world, beſides themſelves and their partiſans, who own *Jeſus to be the Meſſiah*, who do not likewiſe make him the object of religious invocation and worſhip: ſo that hereby they juſtly come under the ſame cenſure which the Apoſtle paſſes on the Jews 1 Theſ. 2. 15. *that they pleaſe not God*, who ſtrictly requires *that all men ſhould honor the Son even as they honor the Father*, Jo. 5. 23. *and are contrary to all men*, that is all who profeſs the name of Chriſt.

It is true indeed whilſt they are under this perſwaſion, that Chriſt is not God, they cannot honeſtly nor with a good conſcience adore and worſhip him, becauſe it were Idolatry in them ſo to do. But then they ought to conſider that as they are not *Idolaters*, ſo on the other hand they cannot be ſtyled *Chriſtians*: nay *Socinus* wonders how they can have the impudence to pretend to that name: who by denying divine honors to Chriſt, at the ſame time diſown him to be the *Meſſiah*. And withall he affirms [1], that no opinion can be contrived, or thought on, which is more execrable and pernicious to the Chriſtian religion than this of theirs. Upon which account he cautions every body from keeping company, or having *quicquam commercii, cum iis qui tantæ blaſphemiæ ſuſpecti ſunt,* any

1 Loco prius citato, *p.* 61.

any thing to do with ſuch *blaſphemous wretches*; who in his opinion, deſerve not only to be excommunicated out of the Church, but likewiſe (if we may judge of the meaning of that former expreſſion by his behavior towards *Francis David*) to be exterminated out of all Chriſtian ſtates and ſocieties. This may be thought too heavy a cenſure, but they muſt thank *Socinus* for it; and therefore if in this, that wiſe and crafty man, the great promoter of moderation and indifference in the affairs of Religion, did not act agreeably to his own principles, (as ſuch deſigning men ſeldom do) let them on the other hand, paſs what cenſure they think fit upon him for it. I ſhall leave them to debate that matter among themſelves at their leaſure.

Hitherto we have ſpoken only of two of Chriſts offices, *viz.* his *Prophetical and Regal*, and have ſhewed that they are clear proofs of his Divinity. It remains now in the third place, that we ſhould conſider him as a *Prieſt*; and then we ſhall find that he could not execute the ſeveral parts of his Prieſtly office except he were God as well as man. And particularly, that the Sacrifice which he was to offer, and the puniſhment which he was to undergo for the ſins of the world did neceſſarily require it. For he was to ſtand *in the room* of ſinners, and conſequently to undergo *the puniſhment* due to their ſins. Which he accordingly underwent, whereby *divine Juſtice* was ſo fully ſatisfied, and ſo *perfect a compenſation* made for the injury done to the honor and authority of God by the tranſgreſſion of his Laws; that neither his hatred againſt ſin, nor high diſpleaſure againſt ſinners: neither the ſanction of his Laws, nor his veracity which might be concerned in the execution of them: laſtly, that neither his authority and government, nor his juſtice which was obliged to take care of it; could now any longer be an obſtacle to the pardon of ſinners: becauſe our Savior underwent *that puniſhment* which the Law threatned, and their ſins deſerved.

When I ſay that our Savior ſuffered the puniſhment due to us; I do not mean ſtrictly *idem*, the ſame in kind; for *that* he neither did nor could undergo: but *tantundem*, that which was *tantamount*, becauſe of equal value, and therefore every way ſuf-

ficient for the atonement of juſtice and expiation of ſin. Now no creature, no finite being, either Man or Angel, could ſuffer a puniſhment that was *equivalent* to the guilt and demerit of mankind. And therefore if Chriſt did ſo, he muſt be God as well as man. The conſequence is unavoidable: We muſt therefore endeavor to make it out that the ſufferings of our Savior were of this ſort, which will be abundantly proved from theſe three following conſiderations. 1*ſt*. Of the *end and deſign* of thoſe ſufferings. 2*dly*, of their own *intrinſick worth and dignity*. 3*dly*, of the *event and conſequence* of them, whereby it will appear that they did not only *equal* but indeed *preponderate* the guilt of the whole world.

Firſt, if we conſider *the end* of thoſe ſufferings, we ſhall find one of the principal deſigns of God in them was, that he might declare to the whole world, his implacable deteſtation of ſin and his high diſpleaſure againſt ſinners; and thereby deter men effectually from the practice of it. The former he could not more clearly demonſtrate, *viz*. his hatred of ſin, than by *puniſhing* it ſo ſeverely in the perſon of his own ſon: as is evident from thoſe places of Scripture, which mention the ſufferings of our Savior, as proceeding from *a judicial act* of God, ſhewing his diſpleaſure againſt ſin, and *condemning* it thereby. Hence it is ſaid that *he would not ſpare his own ſon, but delivered him up for us all*, Rom. 8. 32. Giving the world hereby an amazing inſtance both of his compaſſion to men, and of his indignation againſt ſin, that he would not *ſpare, I ſay, his own ſon*, when he appeared in our likeneſs and with our ſins. For *God ſending his own ſon in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh*, v. 3. of that ch. That is, in thoſe ſufferings which Chriſt ſuſtained in his fleſh, or body upon the Croſs, God *paſſed ſentence* upon ſin and *condemned* it, and thereby diſcovered his juſtice, and demonſtrated his diſpleaſure againſt it.

This indeed, notwithſtanding the plain declarations of Scripture, is denyed by the *Socinians*; but is acknowledged by *Epiſcopius* and his followers, who otherwiſe in conjunction with the *Socinians* are the violent impugners of the Doctrine of our Savior's *ſatisfaction*: I mean a true and plenary ſatisfaction made

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to the juſtice of God; which they do not only diſown, but endeavor likewiſe to expoſe under the contemtible name of the *doctrine*[1] *of Equivalents.*

Now let us conſider what God had formerly done in order to ſhew his hatred of ſin, and thereby to diſcourage and affright men from the commiſſion of it. Not to mention the remarkable puniſhments which have overtaken *particular perſons*, or thoſe more *publick* teſtimonies of his diſpleaſure, againſt *ſocieties and communities*, by ſending among them *fire and ſword, famine and peſtilence, earthquakes and inundations* whereby ſtates and Kingdoms have been overturned, Cities laid waſt, and Countries made deſolate; I ſhall only inſtance in ſome of thoſe eldeſt and earlieſt diſcoveries of Gods fury and indignation againſt ſinners, which are recorded in Scripture, and deſigned as a warning to all ſucceeding ages of the world.

Firſt, He rained fire and brimſtone out of Heaven, and thereby *turning the Cities of Sodom and Gomorrah into aſhes, he condemned them with an overthrow, who are ſet forth as an example ſuffering the vengeance of eternal fire*, 2 Pet. 2. 6. Jude v. 7. *2dly*, As he deſtroyed thoſe Cities by fire, ſo he did the old world by water, bringing a *flood upon thoſe ungodly wretches*, and thereby extinguiſhed the whole race of mankind, except *Noah* and his family who were ſaved in the Ark. *3dly*, For the tranſgreſſion of *Adam*, he *curſt the whole Earth*, and brought *mortality* upon him and all his poſterity. For as the violent deſtruction of the old world, ſo the natural death of all mankind, is the puniſhment of ſin, in which we may read Gods high diſpleaſure againſt it. *For by one man ſin entered into the world, and death by ſin, and thereby judgment came upon all men to condemnation*, Rom. 5. 12. 18. Laſtly, The numerous company of Apoſtate Angels, who revolted from their maker, are thereby become the dreadful inſtances of his implacable vengeance againſt ſin,

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1 *In eo errant* (de Contraremonſtrantibus loquitur) *quam maxime, quod velint redemptionis pretium per omnia æquivalens eſſe debere miſeriæ illi, è qua redemtio fit*, Limb. Lib. 3. Theol. Chriſt. Cap. 21. Sect. 8. *Æquivalens hic concipi non poteſt niſi juxta acceptationem Dei*, Sect. 8.

for

for they *who kept not their firſt ſtate* of integrity, were forced at the ſame time to quit their *firſt habitations*: being tumbled down into thoſe lower regions, where *they are reſerved in everlaſting chains under darkneſs unto the judgment of the great day*, 2 Pet. 2. 4. Jude v. 6. All theſe are clear and unqueſtionable indications of Gods high diſpleaſure againſt obſtinate ſinners. And yet we muſt affirm, that no one of theſe, nor all of them put together, do in ſo eminent a manner diſcover Gods hatred of ſin, as doth the puniſhment of our Savior, when he ſtood in the place, and ſuffered in the room of ſinners.

That God ſhould overthrow the Cities of the plain, deſtroy the old world, turn *Adam* out of Paradiſe, and both him and all his poſterity afterwards out of the world. That he would not ſpare thoſe once glorious ſpirits, who kept not their firſt eſtate, are remarkable inſtances, as we ſaid before, of his juſtice. Yet that God ſhould not *ſpare his own ſon*, is a much clearer and greater demonſtration and proof of it. The former inſtances may juſtly *awaken our fears*, but the latter muſt preclude *all hopes* of impunity. For who can be ſo fooliſh as to entertain any thoughts of eſcaping puniſhment, ſince it overtook the *ſon of God* himſelf.

In ſhort, nothing can ſo effectually encreaſe mens horror againſt ſin, and deter them from the practice of it, as the conſideration of thoſe ſufferings which our Savior underwent upon the account, and for the expiation of it. In them we have the greateſt inſtance of *Gods indignation*, and not only ſo, but of his *wiſdom* likewiſe, that ever was diſcovered to the world. Other examples of Gods juſtice tho very dreadful, yet were ſuch as did not exceed a finite invention: but this was purely the contrivance of Heaven, at which both men and Angels juſtly ſtand aſtoniſhed. They pry and ſearch into this myſtery, but the farther they ſearch, the more they admire, and return

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1 *Juſtitiam ſuam Deus oſtendit, quia ſacrificium illud peragi noluit, niſi cruenta a maledicta morte dilecti atque innocentis filii ſui Jeſu Chriſti, tanquam victimæ piacularis pro peccato. Quo enim clariore documento odium ſuum erga peccatum demonſtrare potuit, quam quod noluerit illud remittere, niſi intercedente tam funeſta unigeniti ſui filii morte?* Limb. Lib. 3. Cap. 10. Sect. 4.

from

from this enquiry only with wonder and amazement. Here we have the *livelieſt Ideas* of the guilt of ſin, and of Gods diſpleaſure againſt it; for after all former, and beyond all future examples of divine vengeance, the juſtice of God is moſt conſpicuous in the *death of his ſon.* And therefore his death, muſt not only *equal*, but *outdoe* the death and ſufferings of all mankind; yea and of all the Apoſtate Angels into the bargain. Here then I think we may ſet our foot, and reſt as upon ſure ground, and therefore may ſafely and warrantably pronounce, *that God could not do more to teſtify his diſpleaſure againſt ſin, and to diſcountenance the practice of it, than to make his only ſon an offering for ſin, and to give him up to thoſe ſorrows and ſufferings which he underwent for our ſins, and for our ſakes.*

And hereby God hath taken the moſt effectual care, for to ſecure his Authority and Government in the world; and to diſcourage and affright men from the violation of his laws. But this end of Chriſts ſufferings looks only *forwards*, but we muſt likewiſe look *backwards*, and conſider God as one *highly incenſed*, and his *juſtice provoked* by the ſins of men. And therefore before he will be reconciled to them, we may reaſonably imagine, that ſome way was to be found out, to appeaſe his wrath, and pacify his indignation; and this was another end of Chriſts ſufferings, *viz.* 2*dly*, to *ſatisfy the juſtice of God*, which he did by ſtanding in the place of ſinners, undergoing the malediction of the Law, and ſuffering the puniſhment which the law threatned, and their ſins deſerved.

For the proof and confirmation of this, I muſt be forced in ſome meaſure to repeat what hath formerly [1] been delivered upon this occaſion. And 1*ſt*, I muſt affirme what I think hath formerly been ſufficiently proved, that the ſufferings of our Savior were *properly a puniſhment.* This we muſt inſiſt upon as upon a matter of great importance, without which we cannot rightly apprehend the nature and deſign of Chriſts death, and without which he could not perform the errand upon which he came into the world. For the great end of

1 Preſervative part 2d. p. 112. &c.

his

his coming, and taking our nature upon him was, that he might *dye for ſinners*, and lay down his life in *the room*, and *in exchange* for theirs. This is denyed not only by the *Socinians*, but likewiſe by the [1] *Remonſt.* which one might juſtly wonder at: becauſe they thereby clearly overthrow their own conceſſions concerning the reaſon and ends of Chriſts ſufferings.

For firſt they tell us that he ſuffered not only upon *our account*, or for our benefit, as the *Socinians* expreſs it, but likewiſe *in our ſtead*: That his death was a [2] *proper Sacrifice*, that his life was *the price* of our redemption, which was paid down for us, that we thereby might be freed from the guilt of ſin, and the obligation to ſuffering: That he was made *a Curſe* by undergoing an accurſed death for us: which clearly demonſtrates a permutation and exchange of perſons: we ſinned and deſerved puniſhment, and he underwent that death which we had deſerved. None of which can be true, if the death and ſufferings of Chriſt were not properly a *puniſhment*.

In *expiatory Sacrifices*, the guilt of the criminal was transferred upon the Sacrifices, which thereby became accurſed and devoted to deſtruction. If Chriſt ſtood in our roome, and underwent the ſentence of the Law; then he muſt undergo *a puniſhment*; becauſe what the law threatens muſt be a puniſhment, or otherwiſe we can have no notion of it. If there were a *permutation of perſons*, then *he* muſt ſuffer what otherwiſe would have lighted *upon us*; which was *death*, and that

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1 Vid. Limb. Th. Chriſt. Lib. 3. Cap. 22. Sect. 2. *Poteſt Chriſtus certo ſenſu dici loco noſtro punitus, quatenus pœnam vicariam, pro beneplacito divino ſibi imponendam, hoc eſt, afflictionem, quæ pœnæ vicem ſuſtinuit, in ſe ſuſcepit.*

2 *Noſtra ſententia hæc eſt, quod Jeſus Chriſtus fuit ſacrificium verum ac proprie dictum pro peccatis noſtris. Tulit pro nobis ac noſtro loco græviſſimam afflictionem, atque ita pœnam commeritam à nobis avertit.* Idem Ibid. *Chriſtus factus maledictio pro nobis, quia maledictam crucis mortem in ſe ſuſcipiens, maledictionem quæ nobis debebatur à nobis abſtulit, & in ſe quaſi derivavit. Sanguis Chriſti fuit redemptionis pretium, quod pro nobis perſolutum eſt, ut à peccatorum reatu liberemur,* Id. eod. Lib. Cap. 20. Sect. 9. *Et egregiam hic perſonarum commutationem denotat vocula ἀντὶ, quæ Chriſtum loco noſtro afflictum docet: nos ſiquidem peccaveramus, & iræ divinæ reatum contraxeramus; Deus nobis præteritis, filio ſuo diram ac cruentam mortem imponit, qua nos affici merueramus.*

death

death was the puniſhment of ſin. His blood was ſhed inſtead of ours, his life went in exchange for our lives; and why was all this done, but to ſatisfy the Law, which threatned and required puniſhment, and that puniſhment he underwent in our ſtead, who were thereby freed from the obligation to it? I am aſhamed to uſe ſo many words in ſo plain a caſe.

And yet for all this, Chriſt muſt not be ſaid to be puniſhed for us, but to undergo that which was *vice pœnæ*, inſtead of puniſhment. If ſo, then Chriſt was not truly a *Sacrifice*, but he was *vice ſacrificii*, he ſerved in the room of one; and was not ſubſtituted properly *loco noſtro* in our place, (as hitherto we have been taught) but *loco ſacrificii*, in the place and inſtead of a Sacrifice. His blood was not the *price* of our redemption, but was given *vice pretii*, inſtead of a ranſome. He dyed for us, and gave *his life a ranſome* ἀντὶ πολλῶν, *for many* or all, *Matth.* 20. 28. where the word ἀντὶ, is allowed to denote a *permutation*; but at this rate, it muſt denote not only an *exchange of perſons*, but likewiſe *a change* of the ſufferings: we were to be *puniſhed*, and he was only *afflicted* for our ſakes. It is true in ſuch caſes the nature and kind of the puniſhment may be altered, but yet ſo, as that what one man undergoes in the room of another, muſt ſtill be a *puniſhment*, or elſe the end and deſign of that permutation is wholly fruſtrated and defeated.

And ſo indeed it is too much, (in the caſe before us) by this account of *Limb.* who tho ſometimes [1] he tells us plainly and roundly that *Chriſt took all the guilt of ſinners upon himſelf, and ſuffered the puniſhment due to them* eorum loco, *in their place and ſtead*: yet all this is done with a reſervation. For when he comes to declare his true ſenſe of this matter, then he affirmes that Chriſt was not truely made a Curſe for us, (tho the Scriptures in expreſs termes ſay ſo) but *Chriſtus maledictionem quæ nobis debebatur in ſe* quaſi *tranſtulit*. He was not properly puniſhed in our ſtead, but *pœnam peccatis noſtris commeritam* quaſi [2] *in ſe*

1 Id. Lib. 3. Cap. 10. Sect. 4. *Impromeritum quidem amorem ergo peccatores teſtatur Dominus Jeſus, ceu ſponſor, quod omnia eorum peccata in ſe transferat, eorumque pœnas ipſorum loco pendat.* 2 Ibid. Sect. 5. & 9.

 derivavit,

derivavit. Chriſt ſhed his blood for us, which was not truly a price, but *tanquam redemptionis pretium* [1]. God was well pleaſed with the obedience which his Son ſhewed in dying for us, and this he acceped of not as a real ſatisfaction, but [2] *tanquam plenariam ſatisfactionem pro peccatis noſtris*: and ſo at long run, with theſe *tanquam*s and *quaſi*s the whole work of our redemption as it is delivered in the Scriptures, and believed by the Catholick Church, may be in danger of being undermined. For at this rate we may be forced at length to ſay, that Chriſt did not truly redeem us from guilt, but *quaſi redemit*; did not truly reconcile us to God, but *quaſi reconciliavit*; was not truly and properly a Savior, but *tanquam ſervator.*

Again *2dly*, They acknowledge that the reaſon of Chriſts ſufferings for us, was, that thereby God might teſtify his [3] hatred of ſin, and his indignation againſt ſinners, as was ſaid before. But how could this be diſcovered I beſeech you, if thoſe ſufferings were only *afflictions and calamities*, which if conſidered in themſelves, barely as ſuch, are ſo far from being arguments of Gods *indignation*, that on the other hand they *may be*, nay indeed in that caſe allways *are* conſiſtent with his *greateſt affection* to thoſe perſons who are thus rendred calamitous? But on the other hand in *puniſhment*, the anger of God is very clearly manifeſted, which thereby becomes a very proper means to diſcourage men from ſinning. The Law that preſcribes men their duty, threatens the violation of it with puniſhment; and when this ſentence is executed upon Malefactors, then every man in ſuch execution may read his own doom, which if any thing can, will deterre them from the like practiſes.

But if we ſee an innocent perſon afflicted and rendered miſerable; foraſmuch as this doth not ſuppoſe the tranſgreſſion of any Law, as the cauſe of ſuch miſery, it can be no argument of *Gods diſpleaſure*; nor conſequently any reſtraint upon

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1 Ibid. Sect. 9. Idem Cap. 19. Sect. 2. 3 *Peccatum Deo adeo ingratum eſt, ut illius reatum non niſi hoſtia adeo eximia tolli voluerit, propriumque filium illius abolitioni impenderit; qui enim adeo deteſtatus eſt peccatum, multo gravius gratiæ ſuæ contemtum, fœderiſque novi violationem vindicaturus eſt.* Id. Cap. 23. Sect. 18.

men,

men, to hinder or deterre them from ſinning. Nay on the other hand, this is ſo far from deterring men, that to wicked minds it often becomes an occaſion, and proves an encouragement to ſin.

Perhaps it will be ſaid, that theſe ſufferings which Chriſt underwent, tho they were only afflictions, yet were inflicted on him upon *the account*, and for *the ſake* of our ſins, which were the meritorious cauſe of them. For we ſinned, and he became miſerable in our room. Be it ſo, but then we muſt ask, are not calamities, and eſpecially death, when ſent *for the ſake* and upon *the account* of ſin, properly puniſhments? If not, then we have loſt the true ſignification of words; and thoſe Gentlemen who are of that opinion, muſt contrive to alter our language, before we can conſent to make this alteration in our Religion.

By all this it plainly appears that the ſufferings of Chriſt were *properly a puniſhment*. And if ſo, it muſt as plainly follow in the ſecond place, that theſe ſufferings proceeded from the *juſtice of God*, and were deſigned to give ſatisfaction to it. There being a neceſſary and an eſſential relation between theſe two, *viz. puniſhment* and *juſtice*. This latter being the next and immediate principle and faculty, if I may ſo ſay, from whence the former proceeds. For it is not *wiſdome*, or *righteouſneſs*, as that beſpeaks Gods holyneſs and the rectitude of his nature; nor yet *bare power* conſidered in it ſelf, to which puniſhments are to be aſcribed. For tho all theſe may be concerned and are manifeſted in the puniſhment of ſinners; yet they are not the next and formal principle to which they are to be attributed. For if they were, then every perſon endued with wiſdome, or vertue, or might and ſtrength, might be ſuppoſed empowered to puniſh a malefactor, which yet we know they are not.

For the better underſtanding of this matter, we may conſider ſin under a double reſpect. *1ſt*, As being oppoſite to the immaculate *purity and holyneſs* of God. *2dly*, As being contrary to his *Laws*, of which ſin is the violation or tranſgreſſion. The firſt is an oppoſition to the *nature*, and the ſecond to the *authority* of God. In both caſes ſin is an *impurity*, and therefore we

may conſider the ſinner under a double defilement thereby. The firſt is properly called the *filth and pollution* of his nature, which is really deformed and ſtained by ſin. The ſecond is *guilt*, or an obligation to puniſhment. Now if we could imagine that God could ſend a creature endued with reaſon into the world, and not preſcribe him Laws for the government of his actions, but leave him at liberty to act as he pleaſed: yet in this caſe, we muſt ſuppoſe that his reaſon would, tho not *command*, yet *direct him* to act ſuitably to the dignity and conſtitution of his nature.

For there are certain decencies which ariſe from the natures of rational creatures and their relation to each other. And if a man ſhould act contrary to thoſe dictates of his nature, he would contract a defilement thereby, *viz.* from that *natural and eſſential turpitude* which would be in thoſe immoral actions; as being directly contrary to the rectitude and purity of Gods nature, which is the grand *rule and ſtandard* by which his own actions are governed; and therefore muſt much more be a *rule* for the actions of all other rational creatures. And the *turpitude* of ſuch actions would render the perſons committing them odious and deteſtable in the ſight of God; who by virtue of that *ſoveraign power* which he hath over his Creatures, might ſhew his abhorrence of them by ſuitable actions, as we would our abhorrence of Toads and Serpents. That is, he might tread them under his feet, cruſh them to pieces, or ſpurn them out of his preſence, as we would the moſt venemous or loathſome Creatures. And there is nothing in all this but what is very agreeable to that univerſal and eſſential juſtice in God, whereby he not only hates all vice and immorality, but likewiſe at the ſame time, and for the ſame reaſon deteſts the perſons who practiſe it. But yet all this would only be an inſtance of his *abhorrence*, which would be juſtifyed by that *abſolute dominion* which he hath over his Creatures. And as ſuch a defilement in the preſent caſe could not properly be called *guilt*; ſo neither would thoſe actions of diſpleaſure properly be ſtyled *puniſhment*: which allways hath relation to the violation of a Law.

And therefore *2dly*, we muſt conſider all rational Creatures

as

as under the *obligation of a Law*, whereby their duty is preſcribed to them under certain penalties, which are threatned to all ſuch as ſhall tranſgreſs it. For tho in point of ſpeculation we may, and muſt ſometimes diſtinguiſh between Gods *univerſal righteouſneſs*, and his *Juriſdiction*; yet in fact they can never be ſeparated: becauſe this *righteouſneſs* with relation to rational creatures, will allways and neceſſarily be joined with *authority and legiſlation*. It would be an infinite derogation to the wiſdom and righteouſneſs of God, to ſuppoſe, that he could leave rational creatures without laws for the Government of their actions: becauſe this were to ſuppoſe a *God* without a *providence*, which were the next door to *Atheiſm*, and that thro which it muſt inevitably enter into the world [1].

And as all rational creatures muſt neceſſarily be under the direction and obligation of Laws, ſo thoſe laws muſt be enforced by *certain ſanctions*, otherwiſe they would looſe their nature, and be no other nor better than wholſome counſel and good advice. And laſtly, as the laws muſt be enforced by threatnings, ſo we muſt ſuppoſe ſomething in every legiſlator, that *moves and inclines him* to execute thoſe threatnings upon ſuch as ſhall tranſgreſs his Laws. And this is as neceſſary as the former: becauſe, as the laws would be ineffectual without *ſanctions*, ſo thoſe ſanctions would be equally inſignificant, without ſuch an *inclination* in the legiſlator to put them in execution. The execution it ſelf indeed may be ſtopped for ſome very weighty reaſons. But the *general diſpoſition* and inclination to execute them muſt be ſuppoſed; otherwiſe, let the threatnings be never ſo ſevere, and the declarations to puniſh uttered in never ſuch high and peremptory expreſſions, no man would be under the terror of them, ſo as to be affrighted thereby from ſinning. And theſe are things that are to be found in all *Laws*, and all *Lawgivers*, whether *Humane* or *Divine*, the reaſon being the very ſame and common to them all.

Now that *attribute* whether in God or Men, that is concerned in the execution of threatnings, is not, as I ſaid before, *power*

1 *See the preſervative 1ſt. part. p. 34. &c.*

or *wiſdome* or *univerſal righteouſneſs*, (which in men is but another name [1] for virtue, and comprehends all particular virtues within its compaſs, which, are but ſeveral parts and branches of it;) but *Juſtice*, which from the effect of it is called *punitive*, becauſe it diſcovers it ſelf in puniſhing offenders. And this juſtice as it conſtitutes a particular *virtue* in men, ſo for the ſame reaſon, it muſt be conſidered by us as a diſtinct *attribute* in God.

For the farther confirming and clearing of this whole matter, I ſhall endeavor to make good theſe following particulars. 1*ſt*, That there is ſuch a thing as *punitive juſtice* in God. 2*dly*, That the puniſhments which he inflicts procede from that juſtice, and among other ends, are deſigned for the diſcovery and ſatisfaction of it. Nay ſometimes they have no other end but this. 3*dly*, That the ſufferings of our Savior for the ſins of men, did fully and perfectly ſatisfy this Juſtice.

1*ſt*, That there is ſuch a thing in God as *punitive Juſtice*; I mean as diſtinct from that *univerſal juſtice* or righteouſneſs of his nature, of which the former is a part. For general juſtice as *Grotius* [2] rightly obſerves, as it is converſant about different objects, hath different effects, and therefore hath different names. As it is converſant about the moral actions of rational agents, it diſcovers it ſelfe in *retribution*, and the effects of it with relation to evil actions are *puniſhments*. And therefore as this juſtice in men, is defined by the ancients [3] to be τιμωρίας ἀπαίτησις, that which requires and demands puniſhment; ſo this Juſtice of God, as is rightly obſerved by *Grotius* [4], is that property which *moves and enclines him to puniſh ſin*, and which is declared and manifeſted thereby.

When we ſay God is thereby *moved or enclined* to puniſh, we muſt not fancy any ſuch *tranſient motions or inclinations* in him, as are to be found in men, which are taken up and laid down

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1 Ἐν δ' δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ 'στ, Theogn. p. 33. 2 Lib. de Satisf. Cap. 1. 3 Hierax. apud Stobæum de Juſt. Serm. 9. 4 *Illa Dei proprietas quæ Deum movet ad peccata punienda, & quæ in ipſa peccatorum punitione demonſtratur.* Grot. Ibid.

upon occaſion. Such indeed are very fooliſhly and impiouſly aſcribed to God by the *Socinians*; I ſay impiouſly, becauſe they are inconſiſtent with his divine wiſdome and perfections. But by that phraſe we mean the *anger and diſpleaſure* of God towards ſinners, ariſing from a juſt and great provocation, which will certainly end in their puniſhment, except for ſome weighty reaſon he ſhall think fit to ſuſpend it, by which his glory may be more illuſtrated than in the puniſhment. And this *inclination* in God is *natural*, ariſing from his implacable hatred of ſin, and is neceſſarily ſuppoſed in the threatnings annexed to his Laws, without which thoſe threatnings, as we before obſerved, would be inſignificant.

Upon which account the light of nature, antecedent to any poſitive declaration of his purpoſe, directed men to apprehend this in God, *viz.* that he was highly diſpleaſed with them for their ſins, and would certainly be revenged upon them, except they could find out ſome way to appeaſe his anger, and divert his indignation. Indeed if we ſpeak ſtrictly, God is neither *angry* nor *appeaſed*, neither *provoked* nor *pacifyed*; his infinite perfections placing him out of the reach of ſuch mean paſſions as are to be found in men. But when we ſpeak of God we muſt do it in ſuch a way as is agreeable to our own ſhallow and imperfect conceptions of his nature (provided that we do not thereby derogate any thing from his perfections) otherwiſe we muſt neither think nor ſpeak of him at all. And therefore, in the ſame ſenſe that we ſay that God is *angry or provoked*, we muſt ſay that God is *moved* to do that which mens ſins provoke him to do, (that is to puniſh them) and which he certainly will do if ſome great reaſon doth not interpoſe, and prevent the puniſhment. The *inclination to puniſh ſin*, we ſee, in God is natural, and therefore *punitive juſtice*, from whence that inclination proceeds, muſt be ſo too.

Indeed *univerſal righteouſneſs*, and this *particular juſtice* which is called punitive, in God are really one and the ſame thing. But ſo are all his other *Attributes* likewiſe, which are neither diſtinguiſhed from his nature, nor from each other, by any real diſtinction. But foraſmuch as we cannot fully and at one

view comprehend his infinite nature and perfections, we muſt form different conceptions of them in our own minds, and *diſtinguiſh* thoſe things there, which are all *united* in God. And thus by his own warrant, (who is pleaſed in the diſcoveries of himſelf in Scripture, to condeſcend to our imperfect conceptions) we are taught to diſtinguiſh his *nature* from his *Attributes*, and his *Attributes* from each other: which are diſtinguiſhed ſometimes, (as they are in the caſe before us,) by different objects, and thoſe different operations which they are converſant about.

Univerſal juſtice, is an abſolute Attribute in God, and may be conſidered in him abſtracting from all other conſiderations of Government, and Laws, and threatnings. But *punitive juſtice* is a relative Attribute, and ſuppoſes God ſtanding in relation to rational creatures, as they are ſubject to his Authority, and under the direction of his Laws. *Univerſal righteouſneſs* is viſible in the whole creation, and in every thing in a manner, that God doth in it. Every *action of his power*, every *decree of his will*, every external *demonſtration of his counſel and purpoſe* is governed and conducted by it. But *punitive juſtice* hath for its object ſinful Creatures, and is converſant about puniſhments only.

And as we may warrantably ſay in general, that God is by the inſtinct of his own nature, *enclined* to do every thing that is neceſſary for promoting of his own glory: ſo in particular, that he is *diſpoſed* to do that, which tends plainly to the diſcovery of his great hatred of ſin, the ſupport of his Authority, and the vindication of his providence, all which are ſeen in the puniſhment of ſinners. We may call this if we pleaſe, *univerſal juſtice*, but then by confounding theſe *principles*, we cannot avoid running into a confuſion in diſcourſing of ſuch *actions* which flow from them, which ought carefully to be diſtinguiſhed. And without which diſtinction, we cannot (as I conceive, with ſubmiſſion to better judgments) rightly either ſtate the truth, or vindicate it againſt the cavils of our adverſaries. For *Socinus* acknowledges that there is ſuch a thing in God as *univerſal righteouſneſs*, and that it is very agreeable to this

this righteouſneſs, that [1] obſtinate and incorrigible ſinners ſhould not eſcape unpuniſhed. But yet ſo, that this puniſhment doth not proceed *from the juſtice, and diſpleaſure of God*, but from *his will*, and is only the reſult of an arbitrary, and mutable Decree. But enough of this.

But *2dly* as there is ſuch a thing as *punitive Juſtice* in God, ſo the *puniſhments* which he inflicts upon ſinners, flow from it; and are among other ends deſigned for the diſcovery and ſatisfaction of it. And in certain puniſhments no other end but this is intended and aimed at. Indeed in humane puniſhments the preſervation of Government, and the benefit of the Commonwealth, which is thereby maintained and ſupported, is *principally*, and in moſt caſes *only* aimed at. And this is the great rule and ſtandard by which they are to be regulated: So that to equal ſins, unequal puniſhments; and equal puniſhments, to unequal ſins may be aſſigned, if the publick good ſo require. Nay not only the *diſtribution*, but the *ſuſpenſion* likewiſe of puniſhments is to be regulated hereby. So that the moſt flagitious criminals, at leaſt if the Law of God doth not otherwiſe interpoſe, may be ſuffered to eſcape unpuniſhed, if their puniſhment be adjudged inconſiſtent with the *publick ſafety*.

And in theſe puniſhments, as we before intimated, Magiſtrates and Governors principally aim at the ſecurity of their Government, and therefore do not inflict them ſo much for *compenſation* of what is paſt, (except it be in caſe of *injury and damage*, ſtrictly ſo called, which either the publick or private perſons ſuſtain thereby, in which caſes, common reaſon and equity will allow a recompenſe to be made to the injured party) as to prevent the like crimes for the future. But in divine puniſh-

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1 *Interim haudquaquam negamus, Dei juſtitiam ac rectitudinem, ut in cæteris omnibus ipſius operibus, ita etiam in pœnis cerni, earumque modum gubernare: deinde nec illud negamus, rectitudinem ac juſtitiam Dei nonnunquam eum ad peccata punienda movere: eorum nempe, quibus veniam non concedere non modo æquitati per ſe eſt admodum conſentaneum, verum etiam decretis divinis, ut ita loquar, debitum; quales ſunt homines non reſipiſcentes atque in peccatis contumaciter perſeverantes, quemadmodum* Socinus *ipſe eo loco, quem* Grotius *notavit,* (Lib. ſcil. 1. de Chriſto Serv. & Cap. 1.) *docuerat.* Crell. Reſp. ad Cap. 1. Lib. Hug. Grot. de Satisf.

ments, nothing is ſo much to be conſidered as the violation of the divine authority; nor any thing ſo much aimed at by God, as the *ſatisfaction of his juſtice*, and a *compenſation* to be made it, for the wrongs and injuries which he ſuſtains, by the tranſgreſſion of his Laws.

It is true ſuch puniſhments in this world do likewiſe *look forward*, and are deſigned to deter others from the like violations of the Law; and very often are joined with a merciful intention to the ſinner himſelf, in order to bring him to repentance and amendment of life. But beſides theſe, it is certain, in ſome puniſhments God principally aims at the vindication of his Authority, and a compenſation to his juſtice for what is paſt; and is not moved to puniſh by the conſideration of any thing, *extra Deum*, without himſelf, but *ideo punit, ut puniat*; that is, that thereby he may manifeſt his hatred of ſin, and indignation againſt ſinners, and execute his vengeance upon his enemies. So [1] *Grotius* hath rightly ſtated this matter, with whom agrees [2] *Pufferdorf*.

And without allowing this, we cannot give any ſatisfactory account either of the puniſhments of the *fallen Angels*, or of thoſe which overtake incorrigible ſinners, ſometimes *in this life*, but eſpecially of thoſe which will be inflicted on them *in the next*.

Firſt as to the *Apoſtate Angels*, we know that upon their Apoſtacy and revolt from their maker, they were by an *irrevocable ſentence* doomed to eternal miſery, without hopes of pardon, or poſſibility of eſcape. Now what ends, I beſeech yee, can we aſſign of this *terrible ſentence*? was it joined with any *merciful intentions* to them, in order to move them to repentance, and thereby render them capable of pardon. No,

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1 *Grot. de Jure belli & pacis Lib.* 2. *Cap.* 20. *Sect.* 4. 2 *Element. Juriſprud. Lib.* 1. *Defin.* 21. In which Chapter he aſſigns the ends and reaſons of humane puniſhments, *viz.* the preſervation of publick order and mens private intereſts: But yet at the ſame time declares, that he doth not intend thereby to limit and determine the meaſures of divine juſtice. *Quid circa utrumque in foro humano obſervari, ſoleat & debeat, nobis hic diſpicere labor eſt; nam Tribunalis divini edicta uti excutere non eſt veſtrum, ita iſthac eo trahi nolumus.*

here was no mixture of compaſſion, no place left for repentance, no room for mercy, no intentions in God to pardon, no inclinations in them to deſire or procure it. They are doomed to eternal obduration as well as torment. No ſpark of goodneſs being left, but all diſpoſitions to it being totally and eternally exſtinguiſhed.

Well, but tho theſe puniſhments can work no good upon themſelves, were they not deſigned as *examples* thereby to deterre others? no they were not. Not to deterre men; for tho now their puniſhment is propoſed in Scripture as a good means to affright men from diſobedience, yet foraſmuch as both their *ſin and puniſhment* was antecedent to the *Creation of man*, that could not be any reaſon or deſign of their miſery and torments. Nor are they propoſed as *examples* to the good Angels, who kept their *firſt eſtate*, and with it are immutably fixed in their *firſt habitations*, and the happyneſs which they enjoy in them. As a reward of their obedience, they were immediatly confirmed in their integrity, and are placed out of the reach of all temptation and poſſibility of ſinning. Some indeed have thought otherwiſe, but their opinion in this matter, hath been cenſured and condemned by the generality of Divines both ancient and modern.

Either then we muſt ſay that their puniſhment is unjuſt, as being without any *good reaſon* to warrant it: or elſe we muſt allow that it was inflicted on them for the *diſcovery of Gods juſtice*, and the ſatisfaction of it; no other can be tolerably aſſigned or imagined but this.

2*dly*, The ſecret and *inviſible puniſhments* of ſome obſtinate ſinners in this life, who by the righteous judgment of God, are delivered up to final obduration and impenitence, are a farther proof of our aſſertion. For they are not hereby made *examples* to deterre others, becauſe this cannot be accompliſhed, but by *viſible* at leaſt, if not publick inflictions. Whereas in this caſe, that final obduration to which they are doomed, is not diſcernible by any humane eye, but is known only to God himſelf.

Laſtly as ſuch inviſible puniſhments in this life, ſo the *eter-*

nal puniſhment of incorrigible ſinners in the next, will be an irrefragable proof and demonſtration of this matter: which will not be inflicted on them to prevent the violations of the Law for the future, but by way of compenſation for what is paſt. *Here* indeed, in this life, in puniſhing God aims at the *ſupport* of his Authority and Government; but there, in the next, he deſigns only to *revenge* the contempt of it. That is, as *Grotius* before expreſſed it, *ideo punit ut puniat*; he puniſhes for the ſake of puniſhment. Not as that puniſhment is ſubſervient to any external ends of Government, but only that thereby he may diſplay the glories of his *holyneſs and power*, and particularly of his *juſtice*, which then will moſt eminently be conſpicuous in the eternal miſeries of the wicked.

Neither are the *ends and reaſons* of thoſe future puniſhments, to be taken, from the *threatnings and monitions* which are given men in this life. For tho this will be one greater aggravation of their guilt and miſery than that of the *Apoſtate Angels, viz.* that they brought all this miſchief upon themſelves, by going on in a courſe of ſinning, notwithſtanding ſo many warnings, and the hopes of pardon joined to them, upon condition of their repentance and return; yet, tho hereby they will be found infinitely to have *deſerved* puniſhment, we muſt farther enquire for *what reaſons* God will inflict it. For if no *good end* can be ſerved by it, to be ſure, notwithſtanding their deſerts, God will not in the concluſion impoſe that puniſhment. It is true God hath annexed threatnings to his Laws, and the end of thoſe threats is to prevent the violation of them. But ſince the Law is violated, and the tranſgreſſors therefore to be puniſhed, we muſt now enquire after the *end of the execution* as well as the *reaſon of the ſanction*. For except not only a juſt, but ſome great end were to be ſerved by theſe puniſhments, to be ſure, as we intimated before, the God of all compaſſion, would never execute them in ſo terrible a manner upon his Creatures, as we are aſſured he will.

Now what ends I beſeech you, can we aſſign of them *extra Deum*, as *Grotius* rightly ſtates this matter. They cannot be deſigned for the *ſecurity of his Government*, or the *reformation of*

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the parties ſuffering, as was ſaid before. Thoſe reaſons will then be at an end. We muſt therefore find a reaſon taken from ſomewhat in God himſelf. And this muſt be chiefly and principally his *Punitive Juſtice*, which will be then made illuſtrious, and he thereby be honored in the condemnation and execution of his enemies. Perhaps it may be ſaid, that this will be done to to diſcover and vindicate his *veracity*, he having often and peremtorily declared that he would thus puniſh all obſtinate offenders.

It muſt be acknowledged indeed, that his *truth* is concerned in the execution of his threatnings. But this cannot be the *principal end*, nor ſtrictly ſpeaking any *end* at all. For tho God who hath annexed threatnings to his Laws, hath likewiſe annexed a declaration to thoſe threatnings, of *his immutable reſolution* to put them in execution: yet the reaſon of the execution it ſelf is not barely to verify his word; for we cannot think that the merciful Creator of the world would make his creatures eternally miſerable only, or chiefly becauſe he hath declared he will do ſo: But he hath ſignifyed his *irrevocable purpoſe* of ſo doing; becauſe his own glory, and particularly that of his juſtice will thereby be rendered illuſtrious to eternal Ages.

And in this is the remarkable difference between humane and divine vengeance, as we have intimated before; which latter will not be conducted, as we find it oftentimes is in men, by any *furious and ungovernable paſſions*; or proceed from *ſuddain and raſh reſentments* of real or pretended injuries: but from fixt and immovable reſolutions in God to manifeſt and promote his own glory, which will be rendered illuſtrious in the condemnation of the wicked, as well as the rewards of the righteous. In the former God himſelf will take delight and pleaſure; as well as in the latter: not becauſe it is the miſery of his *Creatures as ſuch*, (far be it from us from entertaining any ſuch thoughts as that of the merciful Creator, and righteous Judge of the world) but of *guilty and incorrigible creatures*, who would go on in an obſtinate courſe of ſinning without remorſe, and againſt all monitions to the contrary. The juſtice of which

which proceeding, will be acknowledged by the parties themſelves who are to ſuffer, and accompanied not only with the *approbation*, but the *applauſes* and *acclamations* likewiſe of Saints and Angels. For the time will come when the meek and moſt indulgent Savior of mankind will aſcend his Tribunal, before whom all Nations ſhall be aſſembled, and then he, whoſe bowels ſo often yearned over theſe ſinners, will with a ſtern countenance and inflexible rigor paſs ſentence upon them. In which all the Saints, who ſhall then ſit as *Aſſeſſors* with him on his Throne, ſhall join with him, together with his holy Angels, in whoſe ſight as we ſaid before, and with whoſe approbation all this ſhall be tranſacted.

This indeed is a *ſad*, but a very *great truth*; and this we muſt inſiſt upon, as a matter of great importance, without which we cannot give a ſatisfactory account of the juſtice and righteouſneſs of Gods dealing with ſinners at the great day. Beſides, hereby we ſhall lay the moſt effectual reſtraint upon wicked men, and affright them from going on in an evil courſe; becauſe if they do ſo, they hereby find that they muſt inevitably and eternally be miſerable, without *hopes of mercy* or *poſſibility of eſcape*. For as the *certainty* of the ſinners puniſhment doth appear from the threatning, which is peremtorily denounced by God, with an expreſs declaration of his irrevocable purpoſe to execute it: ſo the *righteouſneſs* of it will appear, from the conſideration that *Gods glory* will be thereby manifeſted: the glory (as I ſaid before) of his *holyneſs*, *power*, and particularly of *his juſtice* which will then take place, (the day of mercy, together with all hopes of it being now utterly ended) and will then be diſplayed in the eternal *perdition*, joined with the eternal *confuſion* of all his enemies.

To proceed: in the third place we are to ſhew that the ſufferings of our Savior did fully and perfectly ſatisfy the juſtice of God. The ſufferings of Chriſt being a *puniſhment*, muſt as hath been allready ſhewn, have relation to the *juſtice of God*, which did inflict it, and was plainly manifeſted and diſcovered by it. And that hereby a *full and plenary ſatisfaction* was made to that Juſtice, appears from the effect and conſequence of his

his ſufferings, *viz.* that God who before was angry with ſinners, is now pacifyed and appeaſed. He is willing to enter into a Covenant of grace and mercy, whereby he engages himſelf to admit them into favor, and to be reconciled to them: provided they will perform ſuch eaſy conditions as he ſhall require on their parts, *viz. faith and repentance*, which are no other than ſuch as are abſolutely neceſſary to qualify them for his favor. So that there is now nothing further required on *Gods part*, to move and diſpoſe him to pardon ſinners. All the obſtacle of reconciliation is on *mans ſide*.

The Law threatened 'tis true, and men by ſinning deſerved puniſhment; but Chriſt ſtood in their roome, and underwent what otherwiſe muſt have fallen upon their Heads. So that now a *ſufficient compenſation* being made to the honor of God, for thoſe injuries which he ſuſtained by the violation of his Laws; his juſtice doth now no longer interpoſe, to demand their puniſhment or hinder their pardon.

Perhaps it will be ſaid, it is true indeed Gods juſtice is hereby *ſatisfied*, but this *ſatisfaction* doth not ariſe from the *ſufferings of Chriſt*, conſidered in themſelves, but from *divine grace and acceptation*. To which I anſwer, that the *divine acceptance* in this caſe is abſolutely requiſite, without which the death of Chriſt, tho it were of much greater value than it really is (if that were poſſible) could have no influence upon the pardon of ſin: becauſe God the Father who is conſidered as the principal party injured, might have demanded the lives of the criminals themſelves, and have refuſed *any commutation* tho never ſo valuable. But ſuppoſing that God was willing ſo far to relax his Laws, as to accept of *an exchange* (as he did in this caſe) whereby his honor might be vindicated and his juſtice ſatisfied; I ſay the ſatisfaction thus made, doth depend upon the *worth and value* of the puniſhment it ſelf which our Savior underwent in our ſtead, which *ſua vi & efficacia*, by its own force and efficacy did expiate the ſins of the world.

And wherein I pray you did its efficacy conſiſt, but in this, that his life which he laid down was of *equal value* to the lives of all men which were forfeited to juſtice; and his death

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conſequently *equivalent* to their death; becauſe hereby Gods hatred of ſin and his indignation againſt ſinners was as conſpicuous as if all mankind had ſuffered and dyed? The *Socinians* indeed deny that God was angry with ſinners: but the *Rem.* who are in part adverſaries to this truth, do plainly own it: and do farther acknowledge, that Chriſt by the ſacrifice of himſelf, did pacify and appeaſe the wrath of his Father, *ex irato placatum reddere.* But how is he appeaſed? Is it only becauſe he was pleaſed to lay aſide his reſentments, and did graciouſly accept of a *ſmall puniſhment* inſtead of a *much greater* which we deſerved? This indeed may be an argument of his *liberality*, and may magnify *his grace*; but is a great diminution to the worth and dignity of our *Savior*'s *ſufferings*, which appear in their inward virtue and efficacy, and to which the Scriptures do very plainly and emphatically aſcribe the expiation of ſin. *'Tis his blood* [1] *that cleanſeth us from all ſin; that* [2] *purges the conſcience from dead works. 'Tis by the* [3] *ſacrifice of himſelf that he hath put away ſin, and obtained eternal redemption for us, and hath* [4] *perfected forever them that are ſanctifyed,* Could this be affirmed of the ſacrifices of the Law? No, the Apoſtle aſſures us that it neither was, nor could poſſibly be affirmed of them: *ἀδύνατον γὰρ*, it was *impoſſible that the blood of Bulls and Goats could take away ſin.* How impoſſible? if the virtue of all ſacrifices did depend upon *divine acceptation*, was it not poſſible that God might have appointed, and have accepted of the life of a Beaſt inſtead of that of the greateſt Malefactor in any caſe, who thereby might be freed not only from a temporal, but likewiſe from the obligation to an eternal death; I mean *accedente fide & pœnitentia*, upon condition of faith and repentance, without which the ſacrifice of Chriſt himſelf will not be effectual to procure actual pardon.

The *Socinians* and *Remonſtr.* I am ſure will teach us another leſſon, *viz.* that God if he pleaſed might [5] have pardoned the inward

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1 *Jo.* 1. 7. 2 *Heb.* 9. 14. 3 *Heb.* 9. 26. *v.* 12. 4 *ch.* 10. 14. *v.* 4.

5 *Deo autem jus abſolutum eſt declarandi, quo pretio ſibi ſatisfieri velit. Save ſi ex voluntate Dei Vet. Teſtam. victimæ ſufficere potuerunt ad expianda minora populi delicta, pro*

inward guilt, as well as the outward pollution, by any ſacrifices, or by any other means and conditions ſuch as he ſhould freely and graciouſly appoint. Wherein then lies the difference in point of expiation, between the *ſacrifices of the Law*, and the *oblation of Chriſt*; that one could *purge the Conſcience* and *take away ſin*, but the other could not? If all be reſolved into divine appointment and pleaſure; then I ſay it might equally be affirmed of the *blood of Chriſt*, (if conſidered in it ſelf) as well as of that of *Calves and Goats*, that it could not *take away ſin*, that it could not *make the comers to God perfect as pertaining to the Conſcience*: nay that it was impoſſible it ſhould do ſo. And on the other hand, upon the ſame ſuppoſition, it might be affirmed of the legal Sacrifices as well as of that of the Goſpel, *viz.* if God had appointed them to that purpoſe (as they ſay he might) that *they did obtain eternal redemption for us*, that they did *take away ſin*, that they did *ſanctify, not only to the purifying of the fleſh*, but likewiſe *to the purging of the Conſcience from dead works*; and laſtly that they *perfected for ever them that were ſanctified and cleanſed* thereby. And therefore that they needed not be reiterated year by year, *becauſe the worſhippers being thus once throughly purged, would have no more Conſcience of ſin.* Theſe are things that would ſound very oddly to any Chriſtian ear. But yet theſe muſt be the unavoidable conſequences of that opinion, which makes the efficacy of Chriſts death like that of the ſacrifices under the law, to depend upon divine approbation and conſent; for by this account they are put upon the ſame level as it were.

You will ſay, there is a vaſt difference ſtill between them, which ariſes from the dignity and worth of *the perſon* of our Savior. As to what concerns the perſon of our Savior, the *Socinians* we know, do account him to be but a meer man as to his

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pro quorum expiatione Deus illo tempore ſacrificia admiſit. Quidni & ex eadem voluntate Dei, ſanguis Chriſti peccatis expiandis ſufficiat? Limb. Lib. 3. Cap. 22. Sect. 5. *Oſtendimus, ad redemtionem non requiri pretium per omnia æquale malo ac miſeriæ è qua redemptio fit: ſed tantum juxta æſtimationem illius cui pretium perſolvendum eſt. Ille autem acquieſcere poteſt quocunque pretio, quod ipſe exigere poteſt, perſoluto,* Id. Cap. 21. Sect. 9.

nature; and withal aſſure us, that whatever ſtroaks are laid upon [1] a man, have no more force and virtue than if they were inflicted *beſtiæ alicui*, upon any beaſt, *Ox or Aſſe, Horſe or Camel.* So that whatever difference there may be otherwiſe between them, yet in this caſe, one hath no ſuperiority or advantage above the other.

The *Remonſtrants* indeed do ſay that he is *the ſon of God*, and *God bleſſed for ever*, (Tho I am afraid [2] they call him ſo only in the *Arian* ſenſe, *viz.* that he is a divine perſon, but inferior to his Father, both in *duration, power, and dignity*, which it is certain he cannot be, if he be *true God*, and *Conſubſtantial* with his Father,) and therefore that the dignity of his perſon doth add *pondus* [3] *immenſum*, a great weight to his ſufferings. But then the queſtion farther will be: whether the *dignity of his nature* did add any ſuch *dignity to his ſufferings*, ſo as, *ſua vi & efficacia*, that by their own force and efficacy they could, and did expiate ſin? no, they ſay it did not; the ſacrifice which Chriſt offered was indeed *ſufficient* for this purpoſe, but *this ſufficiencie*, notwithſtanding the great worth and exellence of his nature, is to be reſolved into the divine will and pleaſure. God required no other nor greater price for the redemption of mankind, *ſed in hac unica victima acquievit*; he did reſt ſatisfied with this one oblation which Chriſt made of himſelf.

But if this be all that is to be owned concerning the ſatisfaction of Chriſt, we are but where we were before. And then the ſacrifice of Chriſt, whatever other worth it might

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1 *Socin. de Chriſto Serv. par.* 3. *Cap.* 4. See the ſecond part of the Preſerv. p. 118.

2 *Curcellæus* his opinion is very well known in this matter; which is approved of and vindicated by *Limb.* in his Preface to his works, whoſe ſenſe of this matter may be farther ſeen in his Inſtitutions, *Lib.* 2. *Cap.* 17. *Sect.* 25, 26. Where he aſſerts not only a ſubordination between the Father and the Son, which we likewiſe grant; but that the Son is inferior to his Father, and the Father conſequently ſuperior to the Son: *ævo, potentia, dignitate.* This he ſaith was the opinion of the Fathers of the firſt three Centuries: for proof of which he cites the Teſtimony and Confeſſion of *Dionyſius Petavius* which he mentions with approbation; who among other things tells us, that the aforeſaid Fathers did believe the Son of God, *non minus quam cæteras creaturas initium habuiſſe; hoc eſt, minime ex æterno diſtinctam hypoſtaſin habuiſſe, putarunt.* 3 Limb. Lib. 3. Cap. 22. Sect. 5.

acquire

acquire from the dignity of his nature, acquired no proper force and virtue to expiate ſin; and therefore, (if ſo) we muſt ſay again, that in point of *efficacy* it did not *exceed* the ſacrifices under the Law; and *that his blood*, if conſidered in it ſelf, did not any more than that of Calves and Goats, *take away ſin*; nay ἀδύνατον ἀφαιρεῖν, it was impoſſible it ſhould do ſo. Which muſt needs be a harſh and unpleaſing doctrine to any Chriſtians ears, as we ſaid before, which have been accuſtomed to another ſort of ſound.

On the other hand we think our ſelves obliged to affirm, that the death and ſufferings of our Savior by their *own efficacy*, ariſing indeed from the infinite worth of his perſon, *did take away ſin*, and *purge the Conſcience* which was ſenſible of the guilt, and in great dread of puniſhment. And if you enquire wherein this efficacy did conſiſt; we anſwer as we did before, it did conſiſt in this, *viz.* That his ſufferings for us, did bear *a juſt proportion*, and were *equivalent* to the ſufferings and puniſhment of all mankind, and thereby he made *a full, perfect and ſufficient oblation and ſatisfaction for the ſins of the whole world.* And this is that which the *Fathers of old* conſtantly affirmed; ſo that it is no new doctrine, but that which was always believed and maintained by the *Catholick Church*: as will appear by the following Teſtimonies, which, among a great many other that might be produced to this purpoſe, I have made choice of, as being very plain and full, and coming up to the point.

Among the works of St. *Cyprian*, are ſome treatiſes inſerted, which are now generally acknowledged to be written by *Arnoldus* Abbot of *Bonneval*, ſtyled *Carnotenſis* from the *Dioceſs* in which that *Abby* was ſituated, wherein he ſpeaks very fully on this Subject. Particularly in his Treatiſe [1] *de ſeptem verbis Noviſſimis à Chriſto in Cruce prolatis, Cap.* 1. He aſſerts, *that our Savior ſubſtituted himſelf in our room, and voluntarily undertook that debt which he owed: And accordingly that God the Father who*

1 *Pro debitoribus debitorem ſe objecit, & quod ex ſe non debebat, ultro debere non abnuit; ideoque totius debiti ſummam ab eo qui pro omnibus ſe tradebat, exactor exegit.*

required payment, exacted of him totius debiti ſummam, *the whole debt*, which he fully diſcharged. It was not the whole debt in kind, but it was the whole in a juſt conſtruction of Law, becauſe it was an *equal value*. But in his Treatiſe *De Aſcenſione* [1] *Chriſti*, he expreſſes himſelf more plainly. *It is not to be doubted* (ſaith he) *but that the price which he laid down for us was ſo great*, ut ſuperaret negotium, *that it exceeded what we owed: and the puniſhment which we were condemned to, and juſtly deſerved, was not equal to the obedience and ſufferings of Chriſt*; which were therefore not only a ſufficient, but a ſuperabundant compenſation for the damage ſuſtained by our diſobedience.

Anſelme [2] who lived for ſome time in the ſame *Century* with him expreſſes himſelf to the ſame purpoſe, *That ſince no man can redeem his own Soul, by a full payment of what he ows, therefore Chriſt diſcharged that debt*, & reddidit plus quam debetur, *paid more then was owing.*

Perhaps it will be ſaid, that it is no great matter what theſe, and the like Authors affirm of this matter, becauſe they lived in that Age, when the foundations of *Scholaſtick Divinity* were laid in the *Latin Church*, whereby a great many *Metaphyſical ſubtleties* were introduced into our Religion with which the *ancient Church* was unacquainted. It is true *Arnoldus* lived in the ſame *Century* with *Lombard*, and *Anſelm* flouriſhed in that preceding, *viz.* the 11*th*, and ſucceeded *Lanfranc* in the See of *Canterbury*, who is ſaid to be the firſt that began this way of writing in the *Weſtern Church*, in imitation of what had been three ages before attempted by *John Damaſcen* in the *Greek*.

But this can be no prejudice to their opinion in this particular, becauſe they hereby did not introduce any novel doctrine,

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1 *Tanto pretio damnatos redemit, ut dubium eſſe non poſſit, quin pretii magnitudo ſuperaret negotium: nec æquari poteſt damnum, quod omnino damnatio noſtra meruerat, obedientiæ Chriſti quæ gratis uſque ad mortem progreſſa eſt, & ultro ſolvit quod non debebat.*

2 De Concept. Virgin. & peccato Origin. Cap. 12. *Deus non exigit ab ullo peccatore plus quam debet: ſed quoniam nullus poteſt reddere quantum debet, ſolus Chriſtus reddidit pro omnibus qui ſalvantur, plus quam debetur.*

which

which the former and better ages were not acquainted with: but did tread in the steps of their forefathers, and delivered what they found generally embraced by the whole *Church*, and which made up part of the faith of all sound Christians in these and former ages. And accordingly we find *Grotius* citing them among the other authorities which he produces from the Ancients, in defence of the *Catholick Faith* concerning the satisfaction of Christ. By which it appears that *Grotius* in his excellent Book on that subject, did not rest in the general notion concerning the expiation of sin, but intended such an expiation as was performed by *a plenary and ample satisfaction* made to the justice of God; such as these Authors owned, whose words he cites in confirmation of his own opinion. For we cannot imagine that *Grotius* could be so devoid of judgment, as to produce any testimonies that were *impertinent*, and much less such as were *inconsistent* with his own doctrine.

But to rise higher, and proceed to other testimonies which are more authentick. The great *Athanasius* hath written several Treatises concerning the *Incarnation and sufferings of our Savior*, in which he expresses himself plainly and fully upon this Subject. 'All men saith he, having [1] sinned, all must dye, 'or else the Law which threatned death could not be fulfilled. 'But for as much as the greatness of the sin exceeded all the 'punishment which they could suffer; all mankind being una'ble and unsufficient for this purpose: our Savior did volunta'rily undergo ταύτην [2] τιμωρίαν, that very punishment, καὶ τὰ ἡμῶν 'προσήγαγε τῷ πατρὶ, and suffered what we deserved, and what 'otherwise must have lighted upon our Heads.

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1 Ἰδὼν (de Christo Dei verbo loquitur) τὸ λογικὸν ἀπολλύμενον γένος, καὶ τὸν θάνατον καθ' αὑτῶν βασιλεύοντα τῇ φθορᾷ. Ὁρῶν δὲ καὶ τὸν ἀπειλὴν τῆς παραβάσεως διακρατοῦσαν τὸν καθ' ἡμῶν φθορὰν· καὶ ὅτι ἄτοπον ἦν πρὸς τὴν πληρωθῆναι τὸν νόμον λυθῆναι. Ὁρῶν δὲ καὶ τὸν τῶν ἀνθρώπων ὑπερβάλλουσαν κακίαν. Ὁρῶν δὲ καὶ τὸ ὑπεύθυνον πάντων τῶν ἀνθρώπων πρὸς τὸν θάνατον, ἐλεήσας τὸ γένος ἡμῶν, καὶ τὸν ἀσθένειαν οἰκτειρήσας ἡμῶν, λαμβάνει ἑαυτῷ σῶμα, &c. Athan. de Incarn. p. 60. Edit. Par.

2 Id. De Passione & Cruce Dom. p. 1002.

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How could he undergo our punishment, or offer up those sufferings to his Father which otherwise would have overtaken us? were they the same in kind? no that they could not be. But they were the same in *worth*; and that not only by a gracious and favorable acceptation, but in a strict and proper valuation. For by standing in our stead and dying for us, he [1] did τὸ ὑπὲρ πάντων εὔλογον, *quod æquum & rationi consentaneum erat patri præstare*, undergoe what was *just* for his father to demand, and *reasonable* for him to accept. What? was this a punishment *less* than what our sins had deserved, and what we otherwise should have suffered? how then could it be εὔλογον, agreeable to reason and justice. It is certain it could not be so in the opinion of *Athanasius*. For not to lay too great a stress on that word: it appears by the other expressions which he makes use of upon this occasion, that he thought the death of Christ, was not only of *equal value*, but *far exceeded* the sufferings and punishment of all mankind. 'For *they* could not do 'that which was sufficient to satisfy the justice of God; but *He*, 'and *He* [2] *alone* was able to suffer for us; *He* only sufficient to 'mediate between God and man. Being to suffer in our stead, 'it was necessary that he should take upon him [3] a body that in 'it he might be capable of dying; but that this Body might 'prove *a sufficient Sacrifice* [4] ἵνα ἀντὶ πάντων ἱκανὸν γένεται τῷ θανάτῳ, it 'was united to the divine λόγος: and thereby became abundantly or if you please superabundantly sufficient for this purpose.

If the *sufficiency* of Christs death in order to expiate sin, were to be resolved into divine pleasure and acceptation: *Athanasius* his way of reasoning upon this subject would have been extremely impertinent. For upon that account, the death of a Beast (as the *Socinians* and *Remonstrants* tell us, as we heard be-

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1 Id. de Incarn. p. 60.

2 Μόνος ἦν δυνατὸς καὶ ὑπὲρ πάντων παθεῖν, καὶ πρεσβεῦσαι περὶ πάντων ἱκανὸς πρὸς τὸν πατέρα. De Incarn. p. 60.

3 Συνιδὼν γὰρ ὁ λόγος, ὅτι ἄλλως οὐκ ἂν λυθείη τῶν ἀνθρώπων ἡ φθορὰ, εἰ μὴ διὰ τοῦ πάντας ἀποθανεῖν, οὐχ οἷόν τε δὲ ἦν τὸν λόγον ἀποθανεῖν, ἀθάνατον ὄντα καὶ τοῦ πατρὸς υἱὸν, τούτου ἕνεκεν τὸ δυνάμενον ἀποθανεῖν ἑαυτῷ λαμβάνει σῶμα. ibid. p. 61. 4 Ibid.

fore)

fore) and much more the ſufferings of any eminent man, or glorious Angel, might have ſufficed to have procured pardon for ſinners. 'No, ſaith *Athanaſius*, 'ἐκ ἄλλης ἦν, it was not in 'the power of any other, either Man or Angel, to redeem men 'from puniſhment, but only τοῦ θεοῦ λόγου, of that divine word 'which *firſt made*, he only did, and only could *reſtore them*. He 'ſaw and had compaſſion upon the forlorn condition of fallen, 'ſinful man; and therefore he undertook to do that which was 'impoſſible elſe to be performed; and what was that? was it only to ſubmit *to puniſhment*; no ſure that could not be all; for others were capable of being *puniſhed* as well as he. But he was farther to ſuffer a puniſhment that was *equal* to the guilt of men, and thereby to ſatisfy divine juſtice. 'For [2] ἡ τῆς 'κακίας ὑπερβολὴ πῶσαν τιμωρίαν ὑπερῆρε, the greatneſs of our guilt 'was ſuch that it exceeded all finite puniſhments: But the ſon of 'God knowing τὸ ἑαυτοῦ ἱκανότητα καὶ δύναμιν, his own ſtrength and 'ſufficiency; he ſubmitted to death, and thereby [4] conſummated 'the death of all men: and by offering his own body, ἀντίψυχον, 'as a ſacrifice in their room, ἐπλήρωσε τὸ [5] ὀφειλόμενον, ἐν τῷ θανάτῳ: 'fully diſcharged their debt, whereby they become acquitted 'and free from that obligation.

Nay he did not only pay what was due, but by offering up his own life, gave that in exchange which far exceeded it: & *μικρὰ* 'μεγάλοις, *parva magnis compenſavit*. How *parva*? what were thoſe ſmall things which were thus to be recompenſed? why they were

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1 Οὐκ ἄλλως δὲ ὑπὸ τῆς γενομένης φθορᾶς τοὺς ἀνθρώπους ἀνενεχθῆναι, ἢ τοῦ θεοῦ λόγου ἦν δὲ κατὰ τὴν ἀρχὴν ποιήσαντος αὐτούς. ibid. p. 62. ἐκεῖνον ἑτέρου φεῦ ταύτην ἢ χρείαν ἔχειν δι' ἑαυτὸν, εἰ μὴ τὴν εἰκόνος ἦν παρὰ. ibid. p. 66.

2 Ὁρῶν τὸ μὲν τῆς κακίας ἀφόρητον, καὶ τὸ ἀνθρώπων γένος οὐκ ἱκανὸν ἀντιτῖναι φεῦ τὸ θάνατον· ἔδει τὴν τιμωρίαν τῶν κακῶν δυνατὸν ἀποδοῦναι. Id. de paſſione & cruce Domini p. 1002.

3 Ibid.

4 Τὸν διδόμενον θάνατον ὑπὲρ τῶν πάντων σωτηρίας ἕνεκεν δεῖν τελειῶσαι. καὶ ἄλλως δὲ ἦν ἑαυτοῦ θάνατον, ἀλλὰ τῶν ἀνθρώπων ἦλθε τελειῶσαι ὁ σωτήρ. De Incarn. p. 75.

5 Ὅτι τε ὁ πάντων θάνατος ἐν τῷ κυριακῷ σώματι ἐπληρώθη. θανάτου γὰρ ὄντος χρεία. καὶ θάνατον ὑπὲρ πάντων ἔδει γενέσθαι, ἵνα τὸ ὀφειλόμενον πάντων ὀφειλόμενον γένηται ibid. p. 73.

6 De Paſſione Domini p. 1002.

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no leſs than the ſins of mankind, and the obligation to puniſhment which they had thereby contracted: But all that was but a ſmall matter in compariſon of what he gave in exchange, which was his own death and ſufferings.

And with him agrees [1] St. *Auſtin*, who in a devout contemplation of the greatneſs of his Savior's ſufferings for him, crys out, *Magna eſt iniquitas mea, ſed major eſt redemptio tua*: the puniſhment which my ſins deſerved is great, but what thou didſt and ſufferedſt for my redemption is much greater. And ſo may every ſinner truly ſay; which will not be a complement to his Savior; but a pious confeſſion of his own demerit, and a grateful acknowledgment of the worth and dignity of his Redeemers paſſion. And of the ſame opinion with them both was [2] St. *Cyril* of *Alexandria*, who affirms that the death of *one*, *viz.* of the *divine word*, who aſſumed our nature that in it he might dye for us; *omnium hominum vitæ præponderavit*, did not only equal but far excel the lives of all mankind.

I ſhall inſtance but in one Father more, and that is St. *Chryſoſtome*, who in his Expoſition on the *5th* Chapter of the Epiſtle to the *Romans v.* 17. affirms, that Chriſt did not only diſcharge *our debt*, but πολλῷ πλείονα ὧν ὀφείλομεν κατέβαλε, paid more than we owed: nay, ποσάκις πλείονα, ὅσῳ σταγὼν μικρὰν πέλαγος ἄπειρον, ſo much the more, as that our whole debt bore no greater a proportion to it, than a drop of water doth to the immenſe Ocean. Here is the doctrine, not only of *equivalents*, but even of *exſuperants* delivered with a witneſs. And I believe neither *Anſelm* nor *Lombard*, nor *Thomas*, nor *Bonaventure*, nor any other the moſt ſubtil and Metaphyſical Schoolman, could deliver himſelf more fully, or as ſome perhaps may think, hyperbolically upon this occaſion.

By all which it plainly appears what the opinion of the *Ancients* was, concerning the end and deſign of Chriſts dying for us, which was that he might thereby ſatisfy the juſtice of his Father for our ſins. And whatever other ways the infinite

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1 *Serm. de Temp.* 122. 2 *Exegeſi ad Valerianum de verbi* Incarn. *citat. a* Grot. *Lib. de Satisf. inter Teſtim. Vet.*

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wiſdom of God might have found out for the redemption and ſalvation of mankind, yet the reaſon why he contrived and pitched upon this method in their opinion was, becauſe it was the fitteſt way for the vindicating his authority, and giving ſatisfaction to his juſtice, I mean a *full and plenary ſatisfaction.*

And with theſe expreſſions of the Fathers, agree the declarations of our Church, frequently made by her in her Articles, Liturgy, and Homilies: particularly in the firſt Sermon concerning the Salvation of mankind; where we are told, *that God ſent his onely ſon our Savior Chriſt into the world, to fulfill the Law for us, and by ſhedding his moſt precious blood, to make a ſacrifice and ſatisfaction, or (as it may be called) amends to his Father for our ſins, to aſſwage his wrath and indignation conceived againſt us for the ſame.* And in the Concluſion of that diſcourſe. *That whereas all the world was not able of themſelves to pay any part towards their Ranſome: It pleaſed our Heavenly Father of his infinite mercy to prepare for us the moſt precious Jewels of Chriſts Body and Blood, whereby our ranſome might be fully paid, the Law fulfilled, and his juſtice fully ſatisfyed.* By all that hath been ſaid upon this head, I think we have made it ſufficiently to appear, that the *end and reaſons* of Chriſts ſufferings do clearly demonſtrate, that they were *equivalent* to the puniſhment of all mankind.

This will be farther evident in the ſecond place from the conſideration of their inward worth and dignity, ariſing indeed from the ſuperlative eminence and dignity of the perſon ſuffering; who was the eternal ſon of God, and *God bleſſed for ever.* 'Twas he who purchaſed and redeemed *his Church with his own blood.* Indeed the ſufferings of our Savior if conſidered in themſelves, abſtracting from the divinity of his perſon, could not be of ſuch extraordinary excellence and value as we now contend for. The *pains* that he endured in his body it is true were very acute and grievous. The *fear and horror* which he was under from the apprehenſions of his Fathers wrath, and indignation againſt ſin, (of which to be ſure he had a clear, and ſenſible view when he ſtood in the

room of ſinners;) and the *anguiſh and agonies* of his Soul which were conſequent thereunto, tho exquiſitely and unexpreſſibly great; ſo that he might cry out, *was ever any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?* yet for all this they were but finite, becauſe terminated in his humane nature which was ſo.

For this reaſon, as his ſufferings before, and upon the Croſs, were *extenſively* and in their duration finite, it was impoſſible that *intenſively* and with reſpect to any degrees of pain, they ſhould be infinite; and conſequently they could not be equal to the puniſhment of all mankind. But then we are farther to conſider, that this humane nature, made up of that body, and ſoul in which he ſuffered, was united to the Divine word: and this gave them *pondus immenſum* ſaith *Limb.* nay *valorem infinitum* ſay other Proteſtants, and ſo ſay the Ancients: whereby they did not only *procure*, but ſtrictly and properly *merit pardon.* For which reaſon the Church teaches us to recommend our ſelves to the mercy of God, thro the *merits*, nay the *allſufficient merits* of his ſon. I hope here I need not be put upon the proof either firſt, that in all true merit there is *dati & accepti æqualitas*, a juſt proportion and equality between the thing given and received, the action and the reward; and conſequently that if the ſufferings of our Savior are *meritorious* of pardon, they muſt be equivalent *malo & miſeriæ à quæ redempti ſumus*; to that guilt and miſery from which we are redeemed. This is agreed on on all hands, as every body knows, who pretends to know any thing of theſe matters, and the diſputes between us and the *Papiſts* upon this Subject.

Nor in the ſecond place is it needful, I hope, to prove, that the ſufferings of our Savior were *truly and properly* meritorious. This is owned by all good Chriſtians, both Papiſts and Proteſtants being at perfect agreement in this matter. And the declarations of our own Church about it are ſo frequently made, and ſo fully expreſſed, that ſhe hath left no room for doubt or ſcruple concerning her ſenſe of it. Nay ſhe doth not only believe this doctrine concerning the merits of Chriſt to

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be *true.* but likewiſe ſo *important a truth*, that ſhe hath declared[1], that to deny it is in effect to renounce the Chriſtian Religion. And for any man to pretend to be a member of this Church, and yet to make any doubt of the truth of that, which ſhe ſo often affirms, and which ſhe requires all her devout Children in their ſolemn addreſſes to Heaven to make mention of, as the only ground of their confidence, and the true bottom upon which they can place their hopes of pardon and acceptance: I ſay after all this for any to pretend to be of *her Communion*, and yet either *deny*, or indeed *doubt of it*: is ſuch a degree of prevarication. that we cannot eaſily find words to expreſs the ſcandal and impiety of it. Now from both theſe things it muſt plainly follow, that the doctrine of *Chriſt's merits*, and the doctrine of *Equivalents*, muſt either both be received or both be rejected, and muſt ſtand or fall together.

But perhaps for all this it will be ſaid, that *Calvin* and ſome other *Proteſtant Divines*, deny the *merits of* Chriſt ſtrictly ſo called, and ſay his ſufferings are only meritorious by divine acceptation. To which I anſwer, that tho the Divine acceptation (as we have allways affirmed) is abſolutely neceſſary to render them effectually ſuch to us; yet their merit is originally founded in their internal worth and dignity, and that *equality* and *proportion* which is to be found between them and the reward, to which they are ordained and appointed. And this their immenſe value and dignity is acknowledged by *Calvin* and all other *Proteſtants* in as ample manner as can be deſired. But for the Readers farther ſatisfaction, and that he may not be led into any miſtakes by the ſuggeſtions either of *Papiſts* or *Rem.* in this matter; He muſt know that there was a controverſy which did ariſe

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[1] This faith the holy Scripture teacheth us. (*viz.* concerning the merits of Chriſts precious blood as the true cauſe of our juſtification) this is the ſtrong rock and foundation of the Chriſtian Religion: this doctrine all old and ancient Authors of Chriſts Church do approve: this doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain glory of man: this whoſoever denyeth is not to be accounted for a Chriſtian man &c. *The third part of the Homily of Salvation.*

betwixt the *reformed* and ſome of the *Schoolmen*, occaſioned by a very nice and overcurious queſtion ſtarted by theſe latter; who according to their cuſtom, after they have rightly ſtated, and by clear arguments confirmed the truth; do then proceed to propoſe ſeveral vain and curious queſtions about it; which they as vainly and confidently venture to determine, without any good warrant from reaſon, and leſs from divine authority and revelation, which is generally ſilent in thoſe matters. This being generally the great fault of thoſe writers, whoſe writings otherwiſe are of excellent uſe. And ſo it hath happened in the caſe before us. For having rightly and in agreement with the *Ancient Church* aſſerted and vindicated the dignity and efficacy of our Saviors ſufferings: they then proceed farther, and propoſe this nice and impertinent queſtion, whether, if the Son of God, without the conſent, and antecedent to any agreement between him and his Father, had taken our nature upon him, and in it had ſuffered for the ſins of men; whether I ſay in this caſe, his death and ſufferings would have procured and *merited* pardon for ſinners; and which God the Father muſt in point of ſtrict juſtice have accepted, tho he had entered into no ſuch covenant and agreement with his Son.

Here the reformed divines, and particularly *Calvin*, (who is railed at by[2] *Vaſquez*, and mentioned by[3] *Limb.* with commendation for ſo doing) upon good reaſon diſſents from theſe Schoolmen; and rightly ſtates this matter, as we formerly obſerved: *viz.*[4] that the ſufferings of Chriſt, tho of *infinite value*

1 *Vide Vaſq. diſput.* 5. *in tertiam partem Divi Thomæ.* 2 *Loco jam cit.* 3 *Th. Chriſt. lib.* 3 *cap.* 21. 4 And with them agrees *Suarez* (for the Schoolmen themſelves are divided upon this ſubject) who very clearly and judiciouſly hath ſtated this matter in the following words. *De ratione meriti perfecti eſt, ut opus ipſum habeat ſufficientem proportionem, & condignum valorem reſpectu illius præmii ad quod ordinatur: quia alias non ſervaretur æqualitas quam juſtitia poſtulat. Præter hanc autem operis proportionem & dignitatem, exiſtimo neceſſariam eſſe promiſſionem ſub conditione operis, in qua tale opus nitatur. Eſt enim meritum (ut omnes Theologi fatentur) actus cui debetur ex juſtitia merces; unde non ſatis eſt ut de ſe ſit condignus & proportionatus præmio, ſed etiam oportet ut habeat vim inducendi obligationem ex juſtitia, ex qua illi debeatur præmium. Nullus enim actus meritorius apud Deum poteſt reſpectu illius habere hanc vim, niſi in illius promiſſione vel pacto fundatur: quia cum Deus ſit abſolutus & ſupremus Dominus, nullus alius poteſt per ſe obligare illum*

lue, could not have obliged God the Father to grant remiſſion of ſin, without his own free conſent. Becauſe he might (if he had ſo thought fit) have refuſed any *Exchange* tho of never ſo great value; and have demanded the puniſhment of the *criminals themſelves*. But upon ſuppoſition of ſuch agreement, none can ſpeak in more lofty and ſublime termes of the dignity and virtue of their Saviors ſufferings than the *reformed* generally do: who acknowledge them to be of infinite worth and value, and *ſtrictly meritorious* of pardon. And particularly [1] *Chamier* in his diſputation on this ſubject, tells *Vaſquez* (who had raiſed ſome groundleſs and unreaſonable complaints againſt *Calvin* upon this occaſion) that he did but loſe his time, and abuſe the patience of his Readers by ſuch loud but fruitleſs exclamations. *you magnify the merits, ſaith he, of Chriſt, and tell us that the price which he laid down for our redemption, equalled, nay exceeded our guilt*; but you are ſo far from meeting with any oppoſition from us upon this account, that we own and contend for it as well as you. *It is the ſubject of our ſermons and catechetical diſcourſes: our children are taught and inſtructed to acknowledge it*, and it it is reputed by us among the firſt principles of the Oracles of God.

Which Teſtimony of his ought the more to be regarded, becauſe he ſpeaks not only his own ſenſe, but likewiſe in the name of the *Gallican* and other *Churches*; whoſe judgment and authority ought to be of the greater value and weight with us, than the Heterodox and new fangled Opinions of *Epiſcopius* and his diſciples: who in this, as well as ſome other matters, have forſaken the common faith of the *reformed Churches*, & *in caſtra Socini tranſivere*, giving too great countenance to the bold and pernicious tenets of *Socinus*.

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illum ex juſtitia, ſecluſa promiſſione ejus. Comment. in tertiam partem Thom. Tom. 1. quæſt. 19. Art. 3. Sect. 1. Vide illum fuſe ac nervoſe diſputantem de hac re, quæſt. 1. Art. 2. Diſp. 4. eod. lib.

1 *Abutimini, oh Sophiſtæ, otio veſtro, noſtra patientia, cum hæc nunc ingeritis tam importune. Probatis ſcil. immenſam eſſe dignitatem pretii pro nobis oblati: probatis æquaſſe peccatum, probatis longe ſuperaſſe peccatum. Egregiam vero laudem! quaſi ea non ſit vel puerorum apud nos inſtitutio,* Cham. de merito Chriſti, cap. 3.

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This is a truth therefore that we muſt ſtand by, and which ought ſtiffly to be maintained by us, in oppoſition to any innovations that may be attempted in this matter, either as to words or ſenſe. It is true the words *merit, and ſatisfaction* are not to be found in Scripture, for which reaſon they are quarrel'd at and rejected by [1] *Curcellæus* and [2] *Limb.* But this matters not, as long as the ſenſe and meaning couched under them is to be found there. And this is acknowledged by [3] *Socinus* himſelf in another caſe. The words are now adopted by the Church, inſerted into her *Homilies* and *Liturgies*; they are part of the *Catholick Faith* and become the common Language of all Chriſtians. So that we cannot lay them aſide, without giving infinite offence and ſcandal to all our friends of the Reformation, and at the ſame time of affording matter of boaſting and triumph to our adverſaries of the Church of *Rome*, who have long ſince told the world, that we are grown weary of our old Religion, and are all ready to turn *Socinians*. Beſides all this, it will juſtify in great meaſure the Calumnies of our Modern *Unitarians*, who will exceedingly triumph to find their ſuſpicions made good, *viz.* that we ſecretly favor their impious Opinions: and that if it were not for the *Biaſs that is given to our minds by the awe of our ſuperiors, and the love of our preferments*, we would ſoon take off the maſk and diſcover our true ſentiments in their favor.

Laſtly; as the *worth and dignity* of our Saviors ſufferings prove them to be *equivalent* to the puniſhment of all mankind; ſo the *effect and conſequence* of them are a clear demonſtration of it likewiſe. For he underwent what the Law threatned, and our guilt rendered us obnoxious to: and we are thereby for ever freed from the obligation to puniſhment. I mean *ex parte Dei*, whoſe anger is pacified, and his juſtice is fully ſa-

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1 Differt. de vocibus Trinitatis, Perſonæ, *&c.* Sect. 30. 31. 2 Theolog. Chriſt. Lib. 3. Cap. 21.

3 *Rejiciuntur à noſtris hominibus nomina Trinitatis & perſonarum in Deo, non ob id præcipue, quod ipſa nomina in ſacris literis non legantur; ſed quod res ipſæ quas ſignificant ibidem nullo modo contineantur*, Socin. Defenſ. animadver. adverſus Eutrop. Oper. Tom. 2. p. 635.

tisfied;

tisfied; ſo that he requires no new ſacrifice, exacts no new ſufferings from us to entitle us to pardon: becauſe our Savior by that one oblation of himſelf made upon the Croſs, having *obtained eternal redemption for us*, and having thereby *perfected for ever them that are ſanctified*; all that he now expects from us, are as we ſaid before, *repentance from dead works*, and *faith in his ſon*, without which the redemption purchaſed will not be available to us; becauſe without thoſe conditions, as God in honor and juſtice cannot beſtow, ſo neither are we capable of receiving thoſe benefits, which Chriſt by dying in our ſtead hath merited for us.

But otherwiſe, all that was neceſſary to appeaſe the anger of God, and to purchaſe pardon for ſinners, hath been abundantly performed by our Savior; who having *undergone the ſentence*, and ſubmitted to the *puniſhment of the Law*, in our room and ſtead, hath diſcharged us from the obligation to it. For hereby as the Apoſtle tells us, *He hath blotted out the hand-writing of Ordinances that was againſt us, and which was contrary to us*, Col. 2. v. 14.

By *Ordinances* there are meant, both the *Ceremonial* and the *Moral Law*, from the obligation to which we (both Jews and Gentiles) are delivered by the Croſs, that is the death of Chriſt; but not in the *ſame way and manner*. By his death we are entirely freed from any obligation to *the obſervance* of the *Ceremonial*, and from the *curſe and condemnation* of the *Moral* Law; which therefore might be ſaid to be *againſt us*, becauſe it being not fulfilled and obeyed by any in that latitude and perfection which was required, it ſubjected all mankind to the Curſe annexed to the violation of it. The Law then was a *Chirographum*, a written teſtimony, ſufficient to convince us before God, and render us obnoxious to his juſtice, *as a bond doth a debtor*. But the force of this even the Moral Law, as to its *condemning part*, was evacuated and diſanulled by the death of Chriſt.

And this is fully and emphatically expreſſed by the Apoſtle by three phraſes, which denote the total abolition and extinction of the power and obligation of this hand-writing, or written

written Law, I mean as to what concerns the puniſhment threatned by it. [1] 1ſt. *It was blotted out and cancelled as men do a Bond when it is diſcharged.* 2dly, *He took it out of the way, ſo that it ſhould never after be produced, or he forth coming to accuſe or convince us* Laſtly, *He nailed it to his Croſs, rending it as it were with the nails of his Croſs, and thereby tearing it to pieces, as men do a bond after it is cancelled,* which is then done, *cum omne quod debebatur ſolutum eſt*; our Savior hereby diſcovering and declaring to the world, that he had undertaken and ſuffered the penalty and condemnation due to the forfeiters of that Bond.

Neither can all this be reſolved into divine acceptation and pleaſure; becauſe the intention and deſign of the Apoſtle was to ſet forth and declare to the world both Jews and Gentiles, not only the *riches of Gods grace* in the forgiveneſs of ſin, but likewiſe the *mighty power and efficacy* of Chriſts death, whereby it was procured and purchaſed. Which appears by what follows, when in the next verſe he tells us, that by thus diſannulling the condemning force of the Law, he *ſpoiled the powers* of darkneſs, and *thoſe principalities* of evil Spirits, who hereby were deveſted of that power and juriſdiction whereby they ruled over us as their Slaves and Captives; nay he *made a ſhew of them*, leading them as it were in triumph as the Conquerors of old were wont to do, and made them attend the wheels of his Chariot, *viz.* his Croſs, in which he reſted himſelf and ſate as it were in ſtate, after he had thereby vanquiſhed all his and the enemies of our ſalvation.

Now if the death of Chriſt had no other dignity and efficacy but what was owing purely to divine eſtimation and acceptance; Then I ſay it could not bear ſuch a loftineſs and ſublimity of expreſſion, with which it is ſet forth by the Apoſtles: neither could our Savior with any regard to fitneſs and decency, be repreſented, as he here is, ſitting as it were in ſtate, adorned with the glorious and magnificent titles of *conqueſt and triumph*, encompaſſed with the ſpoils of his adverſa-

[1] See the *Oxford Paraphraſe* upon this Text.

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as ſo many trophies of his victories over them: Becauſe according to this opinion, if we conſider things impartially, we ſhall find that what he did was very little and inconſiderable to this purpoſe.

He *dyed for us* indeed, but his death if conſidered in it ſelf, was but a very feeble impotent buſineſs: it had no *power* to effect, no *worth and dignity* to procure and merit our redemption. The Devil, it is true, the great enemy of our ſalvation, is now vanquiſhed, and he who *bruiſed the heel* of our Savior is now placed under his and *our feet*; but this is owing not to the *paſſion of Chriſt*, but to the *power of God*, and our deliverance from his tyranny is to be aſcribed ſolely to divine grace and favor. And if it had not been for *that*, we muſt ſtill have continued under the guilt of our ſins and the dominion of the Devil, notwithſtanding any efficacy that we may imagine was in the death of Chriſt; whoſe *croſs* would only have been a monument of the injuſtice and cruelty of the *Jews* and *Romans*, but no *trophie* of his power and conqueſt over ſin and Hell; as the Chriſtian world hath hitherto vainly fancyed. But I ſhall forbear enlarging any farther on this ſubject.

By what hath been ſaid, I think it plainly appears that the *death* of our Savior, whereby as a *prieſt* he offered up himſelf a ſacrifice to divine juſtice, was *equivalent* to the death and puniſhment of all mankind: and therefore (that we may bring both parts of our argument together) that it was a clear proof of his *Divinity*. And for ſuch it was allways acknowledged and urged by the *Fathers* when they diſcourſed of this matter. For when the queſtion at any time was put, how the ſufferings of Chriſt could ſuffice to purchaſe pardon and mercy for the whole world, they allways reſolved the efficacy of them into the *divine nature* which was united to the *humane* in which he ſuffered. He *only did*, and he *only could* redeem us.

Now this muſt not be ſo underſtood, as if [1] any reſtraints

1 *Eos itaque qui dicunt, Itane defuit Deo alius modus, quo liberaret hominem à miſeria mortalitatis hujus ut unigenitum filium hominem fieri vellet, mortalemque factum mortem perpeti? parum eſt ſic refellere, ut iſtum modum aſſeramus bonum & divinæ congruum dignitati, verum etiam ut oſtendamus, non alium modum poſſibilem*

'it remained therefore that he who was God should dye in 'the room of sinners; this being the only way left whereby 'they could escape that misery to which otherwise they must 'unavoidably be exposed. *Again*, [1] He only was able to re-'deem us; because being God as well as man, he did lay down 'a price which was not only *equal* or *equiponderant* to our Guilt, 'but which did by many degrees *exceed it*.

A very proper question is put by [2] *Theodorus* Bishop of *Ancyra* in the *Homily* which he spoke upon the day of our *Saviors Nativity*, and which was publickly read in the Council of *Ephesus*; 'If it were not God who suffered for the sins of men, 'from whence could those sufferings acquire that mighty force 'and efficacy which is ascribed to them? How could death be 'destroyed by death, except it were God that dyed for us? But 'forasmuch as those sufferings were undergone by him that was 'God as well as man, it is no wonder that such mighty things 'should be accomplished by them; since they received their 'vertue and power from his Divinity.

The like question is put by [3] St. *Cyril* of *Alexandria* more than once. 'If our Savior was but a common man, how could his 'life be equal to the lives of all men which were forfeited to

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1 Τοιοῦτος γὰρ ἄλλος κατ' οἰκονομίαν ὅτε γέγονεν, ὅτε ἦν, ὅτε ἔσαι ποτὲ, ἢ μόνος ὁ ἐκ παρθένου τεχθεὶς Θεὸς καὶ ἄνθρωπος· οὐκ ἀντιταλαντεύουσαν μόνον ἔχων τὴν ἀξίαν τῷ πλήθει τῶν ὑποδίκων, ἀλλὰ καὶ πάσαις ψήφοις ὑπερέχουσαν. ibid. p. 15.

2 Εἰ γὰρ οὐκ ᾠκειώσατο τὰ πάθη Θεὸς, πόθεν τοῖς πάθεσι τῶν Χριστοῦ τὰ τοσαῦτα κατορθώματα; πῶς ἐγένοντο δυνάμεις; πῶς ἀναιρεῖται θανάτῳ ὁ θάνατος, εἰ μὴ Θεὸς αὐτὸν ἴδιον ἐποιήσατο; ἀλλὰ ταῦτα τὰ πάθη οἰκειωθέντα Θεῷ, τὴν μὲν ἰσχὺν τῶν τοσούτων κατορθωμάτων ἐκ θεότητος ἔλαβεν, ὡς Θεοῦ ἴδια γεγενημένα, οὐσίαν δὲ θεότητος οὐ παρέβλαψεν, ἐν τῇ ἑαυτῆς ἀεὶ μένουσαν ἀπαθείᾳ. πῶς γὰρ προσηλώθη τῷ ξύλῳ τὸ καθ' ἡμῶν τῆς ἁμαρτίας χειρόγραφον, ἀνθρώπου ψιλοῦ τὸν σταυρὸν ὑπομείναντος; πῶς δὲ σταυρὸς ἁμαρτίας ἐσταύρωσεν, ἢ θάνατος θανάτου τὴν τυραννίδα διέλυσεν, εἰ μὴ ταῦτα γέγονε Θεοῦ, καὶ παρ' ἐκείνου τὴν δύναμιν ἔλαβεν, οἰκειωσαμένου τὰ ἡμέτερα; ibid. part. 3. cap. 9. p. 993.

3 Πῶς δὲ καὶ εἷς ὑπὲρ πάντων ἀπέθανεν, ὁ πάντων ἀντάξιος, εἰ ἁπλῶς τινος ἀνθρώπου νοεῖται τὸ πάθος; εἰ δὲ πέπονθεν ἀνθρωπίνως, ὡς τὰ τῆς ἑαυτοῦ σαρκὸς οἰκειούμενος πάθη· τότε δὴ τότε φαμὲν, καὶ μάλα εἰκότως, ὡς τῆς ἁπάντων ζωῆς ἀντάξιος ὁ ἕνος νοεῖται κατὰ σάρκα θάνατος. οὐχ' ὡς ἑνὸς ὄντος τῶν καθ' ἡμᾶς, εἰ δὲ γέγονε καθ' ἡμᾶς, ἀλλ' ὅτι Θεὸς ὢν φύσει, σεσάρκωταί τε καὶ ἐνηνθρωπήσε κατὰ τὴν τῶν πατέρων ὁμολογίαν. De Verbi Incarnat. Exegesi ad Valerian. ibid. part. 3. cap. 40. 1161.

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'divine justice? To which he gives the very same answer: He 'was God incarnate who dyed, and then it is no wonder that 'he could lay down such a price as was sufficient for the re-'demption of the whole world. This he repeats again [1] and again, and both he and the other *Fathers* assembled in the great *Council of Ephesus* still resolve the dignity and efficacy of our Saviors sufferings into the *Divinity of his person*. And with this Argument they combate the Heresy of *Nestorius*, the impiety and danger of whose opinion chiefly consisted in this, *viz.* that by dividing Christ into *two persons*, and consequently cutting off all *communication of properties* between them; he plainly evacuated the force and energy of our Saviors sufferings, and thereby clearly subverted the doctrine concerning the redemption of the world by his death, as it was stated in the *Scriptures*, and believed by the *Catholick Church*.

If *Nestorius* had lived in our days, he might have answered for himself, as some now do: It is true by asserting *two persons* as well as *two natures* in Christ, I must acknowledge that he was a meer man that dyed for us, and consequently that the sufferings of an *Humane person*, could receive no virtue or dignity from the *Divine person* to which he was united, and which did cohabit and dwell in him [2]. Neither is there any need that this should be done; for their efficacy doth not arise either from the *worthyness of the person*, or the *dignity of those sufferings*: They may without this, be still allsufficient, because their sufficiency

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1 Εἰ μὲν ἄνθρωπος νοεῖται κοινὸς, πῶς ἀντάξιον τῆς ἁπάντων ζωῆς τὸ αἷμα αὐτοῦ; εἰ δὲ Θεὸς ἦν ἐν σαρκὶ ὁ πάντων ἀξιώτερος, ἀξιόχρεως ἡ λύτρωσις τοῦ κόσμου παντὸς διὰ τοῦ ἰδίου αἵματος εἴη ἂν δὲ μάλα εἰκότως. Id. ibid. part. 1. cap. 4. p. 186. ὅτε τοίνυν καὶ τὴν ἐν νόμῳ λέλυκεν ἀρὰν ὁ Χριστοῦ θάνατος, οὐκ ἀνθρώπου κοινοῦ νοοῖτ' ἂν ὁ θάνατος αὐτοῦ. περινοεῖν δὲ προσήκει μᾶλλον, ὅτι σὰρξ γεγονὼς ὁ λόγος, σαρκὶ πέπονθεν ὑπὲρ τοῦ κόσμου, καὶ γέγονεν ἱκανὸν τὸ αὐτοῦ πάθος εἰς τὴν τοῦ κόσμου λύτρωσιν. Id. ibid. pag. 187. & alibi passim.

2 In this cohabitation or indwelling consisted the great mystery of the *Hypostatick union*, as it was explained by *Nestorius*; which explication of his was censured and condemned in the before mentioned Council of *Ephesus*. *Vide Cyrill. Exeg. ad Valerian. Concil. Eph. Par.* 3. *Cap.* 40. *p.* 1160. *Et Nestorii Anathematismos Cyrilli Anath. oppositos par.* 1. *Cap.* 29. *p.* 424.

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depends only on the divine pleaſure and acceptation. But thoſe Fathers were ſtrangers to this ſort of *Divinity*; who allways believed that no leſs a recompenſe would be accepted of by God, than that which *was equal* to the guilt and demerit of mankind, and that none therefore could make it but he who was God as well as man.

I ſhould tire the Reader if I ſhould cite all the Teſtimonies of the other Fathers, which might be produced to this purpoſe. And indeed I have been the longer upon this ſubject, in citing and inſiſting on the former authorities from the *Ancients*, that I might reſcue this doctrine concerning our Saviors ſatisfaction from the reflections caſt upon it, as if it were only a *Metaphyſical nicety*, and the *invention of the Schoolmen*: which now by ſome is thought to be ſo great a diſparagement to any opinion, that you need not add any thing farther to expoſe it to contempt, and indeed to the deteſtation of the readers. But by what hath been produced I hope it ſufficiently appears that this was the doctrine of the *Church of Chriſt*, allways profeſſed and maintained by the Fathers long before any ſuch perſons as the *Schoolmen* were ever heard of in the world. And what they ſay upon this ſubject may be reduced to theſe four Heads.

1*ſt*, That whatever methods the divine wiſdom might have contrived for the Salvation of Mankind, yet the way that he pitched upon was, by demanding a *plenary*, *adequate ſatisfaction* for thoſe wrongs and injuries that were done to his authority by the violation of his Laws. 2*dly*, That it was not in the power of Man or Angel, or any other creature, to afford any ſuch *compenſation* to divine juſtice. Becauſe, *ex perfecta juſtitia*, the expiation of Sin could not be accompliſhed but by ſuch ſufferings as were of *infinite value*. 3*dly*, That our Savior by dying for us did make a *ſufficient recompence* to that juſtice. The honor and authority of God being fully and in a more eminent manner vindicated *by his death*, than injured by *our diſobedience*. So that his puniſhment did not only *equal*, but indeed *preponderate* our guilt. *Laſtly*, That this was a clear proof of his Divinity. *The Church of God was redeemed by his blood*; the *price* therefore which he paid was of *unſpeakable value*: the *ſacrifice* which

which he offered was of *immenſe*, nay *infinite virtue*; the *puniſhment* which he underwent was *equivalent* to the ſufferings of all mankind. This ſhews him to be God, becauſe none leſs than God could lay down *ſuch a price*, offer ſuch *a ſacrifice*, undergo ſuch *ſufferings* as were of this immenſe worth, this infinite force and efficacy.

And thus at length I have finiſhed what I had to ſay upon this Head: and I hope have hereby made it ſufficiently to appear that *Faith* as it is terminated upon *the perſon* of Chriſt is a neceſſary indiſpenſable duty; and that the contrary opinion of *Socinus*, and *Epiſcop.* (which by confounding faith and obedience, makes the *former*, as it beſpeaks the *perſwaſion of the* mind concerning the truths of the Goſpel, and particularly that great truth, that Chriſt is the natural and eternal ſon of God, an uſeleſs and indifferent matter) is *highly diſhonorable* to our Savior. And this was the firſt miſchievous conſequence which we affirmed, neceſſarily attends this opinion; becauſe, without this perſwaſion concerning *the nature* of Chriſt, we cannot have that *inward* eſteem and reverence for him as becomes us; we cannot make him thoſe *outward acknowledgments*, nor pay him thoſe external actions of Homage and worſhip which the Scriptures require of us. Nor laſtly, can we truly and rightly own him to be *the Meſſiah*; becauſe he could not execute the offices, nor perform the functions which belonged to him as *the Meſſiah*, except he were *God*, as well as man. And if ſo, then this perſwaſion of the mind concerning the Divine nature or Godhead of our Savior, is, *fatentibus adverſariis*, abſolutely neceſſary to Salvation, and that without which we cannot be Chriſtians. The Primitive Chriſtians could not conceive how it was poſſible for any perſon to be our Savior, who was not likewiſe our God. Therefore if it be neceſſary to believe Chriſt to be our Savior, it muſt at the ſame time (according to them) be neceſſary to believe him to be God.

And ſo I come to conſider the ſecond pernicious conſequence which flows from it, *viz.* that it is highly pernicious to the *Chriſtian Religion*, and the *Chriſtian Church* which is eſtabliſhed upon it, and

and tends plainly to undermine and overturn them both. And this I ſhall endeavor to make out, with relation firſt to the Doctrine, and then ſecondly to the practice of Chriſtianity.

1*ſt* Then, as to what concerns the doctrine, I ſay that *Socinus* and his followers, by confounding *faith and obedience*, and accounting the former, as it beſpeaks *the perſwaſion of the mind* concerning the truths of the Goſpel, an uſeleſs or at beſt an indifferent matter; plainly lay the foundations of infidelity, and thereby betray the Chriſtian Religion, and deliver up the Doctrines of it into the hands of its enemies, both thoſe *within*, and thoſe *without* the pale of the Church.

1*ſt* As to the former, ſuch I mean, who take upon them the name and profeſſion of Chriſtians, (and therefore in a large general ſenſe may be ſaid to be within the Pale of the Church) and yet hold ſeveral pernicious and impious opinions, ſuch as have been vended and publiſhed both in former and latter ages by divers bold and preſumtuous perſons, (ſuch as were the *Cerinthians*, *Carpocratians*, *Valentinians*, *Marcionites* of old; *Unitarians*, *Anabaptiſts* (eſpecially the *Munſterian* and *Flandrian* ſorts) *Familiſts*, *Muggletonians*, *Quakers*, *&c.* of later times) to the great detriment and ſcandal of the Chriſtian Religion, whereby the peace of the Church hath been diſturbed, and the purity of its doctrines corrupted and depraved: 'Tis certain all theſe, together with the opinions publiſhed by them, (whether they are owing to *rapture and enthuſiaſme*, or are the product of a more *calm and deliberate contrivance*, in this caſe it matters not) receive too great countenance and encouragement from this notion. For ſince a good life is not only the principal end of all Religion, but conſiſts *ſolely* [1], as they tell us, in the *Practice of Piety* and virtue; what need any man be concerned about his *Faith*, and the perſwaſion of his mind, concerning the *doctrines* of the Goſpel, provided he yields obedience to the *precepts* of it; which obedience they ſay, is the ſumme and ſubſtance of Chriſtianity.

Now it is certain, that *probity*, which is the main thing required and recommended by *Socinus*, conſiſting in the exerciſe

1 *See the aſſertions of* Socin. *to this purpoſe before produced, p.* 34, 35.

of

Juſtice, Charity, and Temperance, &c. and other moral vertues, may be, and hath been conſiſtent with divers falſe and erroneous perſwaſions concerning the myſteries of Religion and the Articles of our Faith: and if ſo, from hence it muſt follow (I mean according to this notion advanced by *Socinus*) that it matters not what apprehenſions you have of theſe *latter*; nor particularly what opinions you entertain of the *perſon and nature* of Chriſt: whether you conceive him to be *God or Man*; the ſon of *God*, or the ſon of *Joſeph*: whether you think he exiſted from all eternity, or think he had no exiſtence antecedent to his being born of the Virgin; whether you believe him to be *one perſon*, or divided *into two*: whether you think he conſiſts of *two natures*, or after the union of both, whether they are ſo blended and confounded, as to make up *but one*: That is, whether you are an *Ebionite, Cerinthian, Arian, Samoſatenian, Photinian, Neſtorian*, or *Eutychian*; it is not much material: *modo vitæ ſanctimonia ſalva ſit*: provided you retain a due regard for holyneſs and live a good life.

For ſuppoſing the opinions before mentioned, or others of the like nature, to be oppoſite to the truth, yet foraſmuch as they are not inconſiſtent with Piety, there can be no harm or danger in them. The perſons who maintained them might be *men of probity*, and if ſo, the holyneſs of their Lives makes a ſufficient atonement for the errors of their underſtanding, which at moſt are inconſiderable, and therefore very pardonable miſtakes. For *among all* [1] *Sects, and in all Ages*, as one of them ſaith, *God hath preſerved a Body of Morality, which is the great and only deſign of the Goſpel.* For which reaſon, not only the *Socinians*, (who publickly profeſs [2] themſelves to be of the

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1. *An Exhort. to an impartial enquiry into Rel. p.* 15.

2. We know the *Unitarians* both of this and the laſt Age, are ſo far from being aſhamed of the above mentioned names, and others of the like nature, ſo as to look upon them to be termes of obloquy and reproach, that they rather Glory in them, and own divers of the Authors and Founders of thoſe Sects to be of their Party. Nay upon this account they vye with the Orthodox for ſuperiority in point of numbers, even in the Primitive times. So that of all thoſe Heroes tranſmited to us in the Catalogue of Hereticks, down from *Simon Magus* to *Arius*, there

the same party, and own the opinions of divers of them who in the first and purest ages, were branded with the name of *Hereticks*) but *Episcopius* [1] and his followers acted by the same principle, speak very favorably in general both of *Heresy and*

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there are few which they do not claim to be theirs. For whereas we cannot produce above twenty Authors, they say, in defence of our Doctrines concerning the Divinity of Christ; they can Cite near two hundred, who are clearly on their side, viz. *Theodotion, Symmachus, Cerinthus, &c.* and much good may their numbers do them. *See the Book Entitled the Judgment of the Fathers opposed to Dr. Bull's Defence.* Whereas there are now lost about 200. for about 20 Antenicene writers which are preserved, we are to impute this loss, to the Errors contained in their Books; that is more plainly, he saith, to their too manifest agreement with the *Arian* and *Minean*, now called the *Socinian Heresies, p. 5. See the Brief Hist. of the Unitarians, p. 10.*

1 *Tanti est Remonstrantibus manifesta veritas, ut susque habeant, sive* Socini, *sive* Serveti, *sive* Arii, *sive* Pelagii *sive alterius exosissimi hominis nomen præscribatur, aut genium ejus aut spiritum redolere dicatur. Manifesta veritas non depreciatur invisis nominibus, prudentes non terrentur vocibus Hæreticorum,* Episcop. Resp. ad Specimen. Calumn. Oper. Tom. 2. p. 287. In these words there is craftily pretended a reservation for truth; but then at the same time there is an insinuation, as if the Opinions of *Socinus, Servetus, Arius, Pelagius,* in those points in which they differ from the common and generally received doctrines of the Catholick Church, are true, which I think is a scandalous suggestion. *Affirmare non dubitamus, fieri posse, ut error aliquis qui non tantum in Doctrinam Jesu Christi impingit, sed ita etiam impingit, ut etiam in natura sua, & in seipso consideratus cultui & obsequio Jesu Christi, honorique & majestati ejus omnino contrarius sit, cum fide vera, qua creditur Jesum esse Christum, consistat, ac proinde errans talis, vere filius Dei, membrum Jesu Christi, & frater noster sit atque habeatur,* Id. Lect. Sacræ. 1 Cap. 5. primæ Epist. Joh. v. 1. *Videas crebro id accidere ut qui Hæretici judicantur, vitæ sint castigatioris & disciplinæ exactioris, atque ita exemplo suo non modo nulli non noceant, sed aliis ad accuratius vivendum occasionem simul ac stimulum præbeant. Quæ res innocentiam eorum adeo illustrat, ut merito dubites, majusne malum ab eorum Hæresi metuendum sit, an ab exemplo vitæ bonum sperandum: profecto vitæ innocentia admirabiles vires habet, & qui per errorem vel cum errore in ea adeo proficit, ut aliis exemplo sit & pene miraculo, ejus errori nescio quid non à nobis condonari possit ac debeat. Perdidit [illegible] suum error qui vitæ emendatioris studium non potest extinguere.* Id. in Videl. Rhaps. p. 351. *Hic limes, hic terminus eorum est,* (Scil. Remonstr.) *neminem pium à se excludere, nec profanum admittere,* dissentientes omnes *ferre & amplecti. Quos Deus Cœlo ac glorioso suo throno dignatur, eos cur illi non dignentur societate sua? Atqui certa res est, omnes & solos pios ac fideles Dei cultores, omnes pacificos Christi filii sui imitatores, Deus cœlo & domo sua dignari vult. Dissentientes ac errantes à se separare, aut se ab illis segregare, nuspiam sibi mandatum legunt. Nec referre putant* Remonstr. *in* quocunque dogmate *sit dissensio, modo dogma istud Deum & pietatem non lædat, & qui istud profitetur pacem cum dissentientibus colere ex animo paratus sit.* Id. Apol. pro Conf. Remonstr. p. 118. His consentanea passim in illius scriptis, centies fere, usque ad fastidium ne dicam nauseam Lectoris repetita, reperiri possunt.

Hereticks,

*Heretick*s, and profeſs a high reſpect nay a kind of veneration for ſome of them, eſpecially for thoſe of this and the laſt Age, who are the bold and implacable enemies of the bleſſed Trinity. They diſown their doctrines in ſome meaſure it's true, but yet maintain a friendſhip and correſpondence with the Authors of them, and give them the right hand of fellowſhip. They complement their perſons, extol their piety, excuſe, extenuate, make apologies for their miſtakes, and proclaim to the world, that they know no harm nor malignity that is in them. Thus like *Judas* they *betray their Savior with a kiſs*, and at the ſame time that they pretend to ſalute and reverence his perſon, and embrace his doctrines, they do really deliver up both into the hands of his profeſſed enemies.

I know it will be here ſaid, in behalf of both theſe beforementioned *Socinians* and *Remonſtrants*, that they are ſo far from diſowning the *uſefulneſs*, that they preach up the *neceſſity of Faith*, and upon all occaſions declare, that to believe *Jeſus to be the Meſſiah*, is a duty of abſolute and indiſpenſable obligation, and without which we cannot be Chriſtians. To which I anſwer, that this very belief, which is all that they require of us, may be, and hath been conſiſtent with divers, and thoſe very dangerous errors, which plainly ſubvert the foundations of Chriſtianity. And particularly in the primitive Church, ſundry perſons there were, who tho they did not totally revolt from the profeſſion of the Chriſtian Religion, but openly profeſſed and believed *Jeſus to be the Meſſiah*, yet for all this fell into many wild and deſperate opinions, for which they were then, and ſtill have been juſtly reputed *Hereticks*.

Thus the *Corpocratians* and *Cerinthians*, againſt whom St. *Jude* and St. *Peter* are ſuppoſed to write their Epiſtles, are ſtyled by them *ungodly men*, and their errors, *damnable hereſies*, 2 Pet. 2. 1. for by denying the divine nature of Chriſt, and accounting him to be only a man, tho at the ſame time they owned him to be *the Meſſiah*; they are ſaid by thoſe inſpired writers, *to deny the Lord that bought them*, *Jude* 2. 4.

And the *Judaizing Chriſtians*, againſt whom St. *Paul* wrote eſpecially in his Epiſtle to the *Galatians*, come under the like

Cenſure and Condemnation. For tho they did in general believe in Chriſt, yet foraſmuch as at the ſame time they did likewiſe believe that they were under a neceſſary obligation to obſerve the *Ceremonial Law*; they did thereby evacuate the force, and deſtroy the excellency of their former Faith; and reduced themſelves into a condition as bad as that of Infidels. For by this perſwaſion, *they did fall from Grace*, Gal. 5. 4. And while they continued in it, the Apoſtle aſſures them that *Chriſt would be of no effect to them*, or which is the ſame in other words, *would profit them nothing*, v. 2. That is, they ſhould receive no advantage by any thing that Chriſt either did or ſuffered for their ſakes. For which reaſon the Apoſtle chides them ſeverely; upbraids them with their Levity and inconſtancy in the profeſſion of the Faith, charges them with folly and ſtupidity, that they ſhould ſo ſoon be removed from the grace of Chriſt, and the obedience of the truth, which was ſo plainly preached, and ſo fully and evidently ſet forth before their Eyes, that except they were blinded or bewitched they muſt be forced to acknowledge it.

I confeſs if we were to be governed by the opinions of *Socinus* and his friends, (formerly publiſhed, and which do of late too much prevail) we might juſtly wonder why the Apoſtle ſhould be ſo poſitive and ſo ſevere, and draw up ſo heavy a charge againſt the *Judaizing Chriſtians*, upon the account of their miſtakes in this matter. Did they renounce the Chriſtian Religion, and by a total revolt to *Judaiſme* plainly deny him, whom formerly they owned to *be the Meſſiah*? No they did not. How then could they be ſaid to introduce a *new Goſpel* who profeſſed and maintained the great, nay the *only fundamental* article of it? Why ſhould it be ſaid that *Chriſt would profit them nothing*, who reverenced his perſon, ſubmitted to his authority, obeyed his precepts; and in ſhort, according to the opinion of theſe men, acknowledged all that was neceſſary *to be believed*, and performed all that was neceſſary *to be practiſed*? For the obſervation of the *Ceremonial* was not inconſiſtent with obedience to the *Moral Law*. For both *Chriſt* himſelf and his *Apoſtles*, thoſe great patterns of vertue and holyneſs, for ſome time

time shewed themselves conformable to both. Wherein then did the malignity of this error of theirs consist, which should bring them under so great and heavy a Censure? Why it consisted in this, that tho they acknowledged *Jesus to be the Messiah*, or the Christ, (otherwise they could not have been esteemed Christians) yet they did not own him to be so in the full import and signification of that word. They would acknowledge him to be *their King*, and as such were ready to obey his Laws: but they would not accept of, and own him to be *their Savior*, I mean a complete and perfect Savior. They expected justification *by the works of the Law* but not *by the Faith of Christ*, or at least partly *by the Law*, and partly *by Christ*; and thereby they clearly evacuated the force and efficacy of Christs death, and overthrew the end and reason of it, which was to purchase pardon of sin, and eternal Salvation for us.

In short, they did hereby *frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vain*, Gal. 2. 21. Now this was plainly to undermine the *Gospel of Christ*, and to introduce *a new one* in its room; and whoever attempts to do so, whether he be *Man or Angel*, deserves to be censured with an *Anathema*, *Gal.* 1. 7. From whence it must follow, that there are more Articles than that one concerning *the Messiah* which are necessary to be believed; and more errors consequently destructive of Salvation, besides that one of denying *Jesus to be the Christ*, if we believe St. *Paul*. But he perhaps may be thought to be a hot-headed fiery zealot, who out of a contentious humor, and a concern for I know not what opinions of his own, disturbed the peace of the world, and *turned it upside down*. *Socinus* was a person of more wisdom and temper; he hath brought down Religion out of the Clouds, and hath reduced it, as *Socrates* did of old, all from speculation to practice. There is but one thing necessary, and that is obedience.

But doth not the Scripture say we are to *believe in Christ*? Yes, but that is only another word for *obedience*, if we believe *Socinus*, as was formerly observed. I pray you let us examine this matter a little more particularly, lest hereby we may be

be led into ſome great and dangerous miſtake before we are well aware.

If we look into the *Goſpels* we ſhall find the holy Pen-men of them very careful in giving us an exact account of the *birth* of our Savior, the manner and circumſtances of his *life*, *death*, *reſurrection*, and *aſcenſion into Heaven*. The matter of fact is delivered by the *Evangeliſts*; the grounds, ends, and reaſons of this whole diſpenſation, are more fully declared and explained by the *Apoſtles* in their *Sermons*, and *the Epiſtles* which they wrote, directed indeed to ſome particular Perſons or Churches, but deſigned for the laſting benefit of all Chriſtians, in all ſucceeding ages of the world. Now theſe things are faithfully recorded, frequently inculcated, and inſiſted upon by them, as matters of great importance, in the knowledge of which we are nearly concerned; and therefore they take all this pains ſufficiently to inſtruct us, that we might thereby be fully perſwaded of the truth of them. Theſe things are written, ſaith St. *John*, *That yee may believe that Jeſus is the ſon of God, and that believing ye might have life thro his name*, Jo. 20. 31.

Is it not then from hence evident, that theſe things which concern the *birth*, *death*, *reſurrection*, &c. of our Savior, are properly Articles of our Faith, and that they ought therefore to be *diſtinctly known* (I ſpeak ſtill of thoſe who have capacities of knowing, together with ſufficient means of information) and *firmly believed* by us; and conſequently that our *ignorance*, and much more our *denyal* of theſe truths is extremely dangerous? No ſaith *Socinus*, your *ignorance* of theſe matters cannot be dangerous, becauſe your *belief* of them is not neceſſary. How not neceſſary? doth not the Scripture in expreſs terms, and under the higheſt penaltys require it? Yes it doth indeed, but 'then you muſt know by *Faith* in thoſe places where it is re'quired of us as a neceſſary duty, is not meant the *aſſent of the* '*underſtanding* to the truths of the Goſpel, but a ' *confident perſwaſion*

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1 *Arbitror ante ea quæ à me hactenus dicta ſunt, ſatis eſſe ad demonſtrandum, cùm de Chriſti fide verba fiunt, fiduciam potiſſimum intelligam quæ in ipſo Chriſto collocetur. Atque affirmem hanc fidem eſſe illam Chriſti fidem qua revera juſtificemur,*

'*swasion* and assurance, that if you obey the precepts of Christ, you 'shall be pardoned and saved by him. Now this *Faith*, you must 'know, as it signifies *fiducia*, hath no retrospect, doth not *look back-'ward to what is past, but always forward to what is to come.* So that 'that Faith which is required to our justification, is not con-'versant about the *birth, death, and resurrection of our Savior*; all 'these things are past and gone; but you must look forward, and view Christ now in Heaven, sitting on the right hand of his Father, endued with power to save us, if we obey his Laws.

It is true indeed Christ now in Heaven is the noble object of our Faith, and the great support of it: But is it not requisite likewise to believe that he *dyed for our Sins, and rose again for our Justification*? No: for tho our Salvation may in some measure be owing to Christs death and resurrection, yet for all that, it is of no great consequence, to be perswaded of them, because our justification doth not depend on any such knowledge or perswasion. For since to *believe in Christ* is to *confide* in him, *quis non videt*, saith [1] *Socin.* who is so blind as not to see, *that this Faith doth not consist in a firm perswasion*, beneficii jam accepti, sed aliquando accipiendi; *of any thing that Christ hath done, or of any benefits which by dying and suffering he hath procured for us; but of what hereafter we shall receive from him, viz.* Remission of our sins, if we be obedient to his Laws.

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cemur, non autem persuasionem illam quod Jesus sit Messias, Socin. Libello de fide & operibus, Tom. 2. Op. p. 205. *Ex scripto igitur tuo* (Covetum alloquitur) *aperte colligitur, fidem illam in Christum qua nos justificari sacræ literæ passim docent, nihil aliud esse quam firmiter credere, per ea quæ passus est Christus peccata nostra deleta fuisse. Sed enunciationem istam à veritate quam longissime abesse, vel id satis ostendit, quod fides in Christum Dei promissione nititur. Verum promissio futurum tempus respicit. Itaque necesse est, fidem in Christum persuasione seu firma opinione alicujus rei, quæ futura sit, contineri. At vestra istæc in Christum fides præteritum tempus omnino respicit, & firma opinione ejus rei quæ jam peracta sit, tota continetur*, Id. de Christo Serv. par. 4. Cap. 9. *Cum de fide quæ nos Deo gratos efficiat, sermo est, qualis certe fides in Christum censeri debet, vix invenias de re credenda agi quæ jam peracta est, sed semper de futura*, Id. ibid. p. 230.

[1] *Jam vero si fides in Christum est ipsi confidere, quis non videt, fidem in Christum non præteritum tempus sed futurum respicere; & non firma opinione beneficii jam accepti, sed aliquando accipiendi contineri?* Id. ibid. p. 231.

Now

Now this we muſt needs ſay is a very miſchievous poſition, advanced in direct oppoſition to the whole tenor of the Goſpel, and to the expreſs declarations of what Chriſt and his Apoſtles have ſo often made upon this occaſion. For doth not the Angel who appeared to *Joſeph* in a dream, give him this as the reaſon why the Child which was conceived by the *Virgin Mary* his wife, ſhould be *called Jeſus*, viz. *becauſe he ſhould ſave his people from their Sins*? Math. 1. 21. and doth not that ſame *Jeſus* acquaint his Diſciples with the way and manner how that Salvation was to be accompliſhed, *viz.* by the ſhedding of his blood? *This is my blood which is ſhed for the remiſſion of Sins*, Mat. 26. 28. And doth not he in another place inform them that this was the principal end of his coming into the world, that he might *give his life a Ranſome for many*, or for all? *Mark* 10. 45.

Is it not fit therefore that the ground and reaſon of our Saviors coming into the world, and the way whereby he purchaſed remiſſion of ſins for us, ſhould be known and believed by us? No, ſaith *Socinus*, 'there is no neceſſity that this ſhould 'be known, as in fact it was actually known but by very few. And 'therefore ſaith he, [1] 'I do not remember that ever our Savior 'acquainted the *multitude* with this, or ever Preached any ſuch 'doctrine *in publick to them*. It was a ſecret which he privately 'whiſpered to his Diſciples when they were alone, and there it 'reſted and went no farther. How? declared only to his Diſciples? doth not our Savior in a publick diſcourſe and in the hearing of

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1 *Tale quidpiam populo nunquam dixit. Tantum diſcipulis ſuis ſeorſim ſemel dixiſſe eum legimus, ſanguinem ſuum jamjam fuſum iri pro multis in remiſſionem peccatorum*, Math. 26. 28. *Idem etiam ſolis diſcipulis affirmavit, ſe veniſſe, ut animam ſuam daret redemptionis pretium pro multis*, Mar. 10. 45. *Populo autem, ſeu potius Phariſæis & populi primoribus, nihil apertius quod huc pertinere videri poſſit, eum dixiſſe memini, quam ſe bonum paſtorem eſſe, qui animam ſuam pro ovibus ponat*, Jo 10. 15. *Quæ verba idem ſibi volunt, ac ſi Chriſtus dixiſſet, ſe in vitæ diſcrimen ſeipſum adducere, ut ſuos à morte ſervaret. Quod cum ita ſit, non dicam plebi & populo univerſo ex profeſſo, ſed ne populi quidem primoribus obiter quodammodo, in quæ ipſe paſſurus erat peccata eorum deletum iri, dixit Chriſtus. Quomodo igitur id propterea credi aut debet, aut etiam poteſt, quia Chriſti verbis fides ſit adhibenda?* Id. ibid.

all

all the People tell them, that *he was the living bread which came down from Heaven* and that this *bread was his fleſh which he would give for the life of the world*, Jo. 6. 51. And at another time, that *he was the good Shepherd, who would lay down his life for* his *ſheep*? Jo. 10. 15.

It muſt be confeſſed that he did ſay all this; but as to the former of theſe two Texts, *Socinus* did not think fit to take any notice of it; whether out of forgetfulneſs or deſign, let the Reader judge. And as for the latter, they contain only, as he tells us, a general declaration of Chriſts love to his people, which was ſo great, that he could be content, if there were occaſion for it, to lay down his life in order to ſave theirs. And nothing more can be collected from Chriſts words in that place. But as for that main point, *viz.* that pardon of ſins was to be purchaſed by the *death of Chriſt*, and the *ſhedding of his blood for us*, this was not known either by the common people among the Jews, nor by their Elders or Rulers; nay nor by the Diſciples of Chriſt himſelf; and therefore it cannot be neceſſary that it ſhould be known and believed by us, nor can the knowledge and belief of it have any influence upon our juſtification. So *Socinus*.

It is true indeed, as to what concerns the Death and Reſurrection of Chriſt, thoſe things either as to the matter of fact, or the ends and reaſons of them, were not ſo plainly underſtood and believed by the Jews in general, or by his own Diſciples in particular, as might reaſonably be expected from ſuch who were converſant in the writings of the old Teſtament, where theſe matters were plainly enough delivered. And therefore we find our Savior upbraiding his Diſciples with their *folly and ſlowneſs of heart to believe all that the Prophets had ſpoken* on this ſubject. Afterwards he drew the vail away that was before their eyes, removed the prejudices which they lay under, and *opened their underſtanding that they might underſtand the Scriptures*: and ſhewed them plainly *that thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day*, Luke 24. 46. And what he thus informed them of, he commanded them afterwards to publiſh to the world: for he appointed them to *be*

his witneſſes of theſe things v. 48. Jo. 15. 27. And accordingly we find them in purſuance of their Commiſſion, every where and upon all occaſions teſtifying theſe things, and with great power *giving witneſs of his Reſurrection*, and conſequently of his death, both theſe being neceſſarily joined together. I ſhall not trouble the Reader with multiplicity of examples in this matter. Let it ſuffice to inſtance in what St. *Paul* declares upon this occaſion to the *Corinthians*, *Epiſt.* 1. *ch.* 15. *viz.* That the ſumme of the Goſpel which he Preached to them was, *that Chriſt dyed for our ſins, and roſe again the third day according to the Scriptures*, v. 3, 4. This was that Goſpel *which they had received*, and by which alone *they could be Saved*; this they are required *to keep in memory*, *i. e.* frequently to meditate upon and firmly to believe it, otherwiſe whatever elſe they *had believed*, would be altogether *vain* and inſignificant, *v.* 2. and *v.* 14. *If Chriſt be not riſen, then is our Preaching vain, and your Faith is alſo vain.*

Well? but tho it ſhould be allowed, that it is not neceſſary to believe the Birth, Death, and Reſurrection of Chriſt, becauſe this brings us *backward*, and engages us to look after *what is paſt*; yet ought we not to have a firm belief, of the *Aſcenſion* of Chriſt into Heaven, and that he there lives, *ever making interceſſion for us*? becauſe this may and doth reſpect *Tempus futurum*, (as *Socinus* before ſtated this matter) not only what Chriſt hath done, but what he continues ſtill to do, and will be doing to the end of the World. If you put this queſtion to *Socinus*, he will tell you [1] you need not trouble your ſelves

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1 *Cum de Juſtificatione noſtra diſputatur, unde ea proficiſcatur, vis præcipua quæſtionis, ſi hinc fructus aliquis percipiendus ſit, non circa illa verſatur quæ extra nos ſunt, ſed quæ in nobis. Nam quod ad illa attinet quæ extra nos ſunt, & tamen juſtificationis noſtræ ſunt cauſæ, quamvis digniora & nobiliora iis quæ ſunt in nobis, non eſt ut de iis ſolliciti admodum ſimus, quatenus quærimus ut juſtificemur. Etenim aut iſta ſunt & erunt ſine ulla noſtra curâ & induſtria, nec neceſſe eſt ut prius in nobis aliquid certum ſit: & quid opus eſt de eis ſollicitum eſſe? aut nec ſunt nec erunt, ſine noſtra curâ & induſtria, & niſi prius in nobis aliquid certum ſit, & ſane opus eſt curare ut iſtud in nobis habeamus.* Et poſtea: *Quod enim ad miſericordiam Dei attinet Chriſtique perſonam, una cum iis omnibus quæ idem Chriſtus pro nobis fecit & facturus eſt, quamvis hæc ſunt veræ ac præcipuæ cauſæ juſtificationis noſtræ; tamen,*

elves much about that, any more than about thoſe other matters. For if you deſire to be ſatisfied in that important queſtion concerning your juſtification, and the remiſſion of ſin; and if you would reap any benefit and advantage by that enquiry, then you muſt not be much concerned about the *external cauſes* of it, *ea quæ extra nos ſunt*, for *vis præcipua quæſtionis non circa illa verſatur*; the ſtreſs of the enquiry muſt not ly there, *viz.* upon thoſe things which are without us, ſuch as are *the mercy of God, the perſon of Chriſt, together with all thoſe things which the ſame Chriſt either already hath, or hereafter ſhall do for us.* Theſe are extrinſical and forreign to the purpoſe; and not only *quæ ſupra, ſed quæ extra nos, nihil ad nos*; and therefore there is no reaſon, *cur de iis admodum ſoliciti ſimus*, that we ſhould trouble our heads or diſturb our reſt, by any fruitleſs and anxious thoughts about them.

As if he ſhould ſay, recal your wandring thoughts from gadding abroad, and gazing upon thoſe things which are either *above or about you*; and turn them *all inward*; ſee if you have repentance and a reformation wrought within you, and for other things which are without you, *viz. the mercy of God and the merits of Chriſt*, you need not be ſolicitous or much concerned about them.

This is the reſolution of this great *Caſuiſt*, in that important caſe about our *Juſtification*; which if it were to be put into the words and language of the *Quakers* it would amount to this, that we ſhould not ſo much look after *a Chriſt without*, as a *Chriſt within us*; and that the true myſtery of Godlyneſs, is *Chriſt manifeſted in his Children.* For what the one expreſſes in more plain and common termes, the other chooſe to deliver in their enthuſiaſtick unintelligible Cant; but the deſign of both is the ſame, *viz.* to take us off from our Faith and relyance upon the *incarnation and*

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men aut jam illarum ſumus erimuſve participes, antequam in nobis aliquid certum ſit, & ſic ſupervacaneum eſt de illis cogitare quatenus per ea juſtificari velimus. Aut illorum nec jam ſumus nec futuri ſumus participes, antequam intra nos certum aliquid ſit, Et ſic curioſe de hoc quærere debemus. Socin. Script. de fide & operibus p. 251.

ſufferings of our Savior, which the whole Chriſtian world have as they ſay, too long and lazily depended upon.

Theſe indeed we are taught to acknowledge to be the only foundation of our hopes, I mean as to the procuring and meritorious cauſe of mercy and pardon: and here we think we are ſafe; but from this confidence theſe ſeducers would fain withdraw us; and would perſwade us to build upon a more ſlippery and unſtable bottom, to rely upon *a reed that will be ſhaken with every wind*; *viz.* thoſe virtuous [1] diſpoſitions of mind, which the *Socinians* comprehend under the general name of *probity* and the *Quakers* call the *inward and ſpiritual appearance of Chriſt in the Conſcience.*

But to return to *Socinus*. By what we have produced out of him one would think, if what he ſaith be true, that it ſhould not be ſo neceſſary as is generally imagined, to believe *Jeſus to be the Meſſiah*; for if it be not neceſſary to believe that he was born, that he dyed and roſe again, aſcended into Heaven, *&c.* I cannot imagine why it ſhould be neceſſary that we ſhould have any knowledge of him at all. It is true this is ſaid to be neceſſary, but if men may ſpeak freely and impartially, we may venture to affirm, that it is not ſuch an Article as we are under any indiſpenſable obligation of believing. No? how comes *Socinus* then ſo often and ſo peremptorily to affirme it.

It is true he doth ſo, but it is with a juſt reſervation. It is neceſſary this ſhould be acknowledged; that is generally ſpeaking, and with regard to men, but not ſo abſolutely neceſſary if you conſider things in themſelves. I mean thus: a good life conſiſting in a conformity to the precepts of the Goſpel is the only thing that is acceptable to God, and deſireable in it ſelf: but foraſmuch as you cannot, or rather foraſmuch as it may be preſumed that generally ſpeaking, men will

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1 For tho' when we ſpeak of the application of pardon, thoſe good diſpoſitions, are conditions abſolutely requiſite to render us capable of it; yet the true, proper procuring cauſe of remiſſion of ſins are the paſſion and merits of our Savior, which we muſt fly to, and rely upon; otherwiſe all that we can do, will be uſeleſs and inſignificant to this purpoſe.

not

not *obey the Laws* of Chriſt who do not *own his authority*; therefore it becomes neceſſary to believe him to be *the Meſſiah* or King: that is, it is *accidentally*[1] *neceſſary* only, as being a good motive and conſideration to perſwade us to obey him. But if it were poſſible for men to arrive at holineſs of life, which conſiſts in a complyance with the Laws of the Goſpel, only from the conſideration of the *decency*, *uſefulneſs*, *excellency* of thoſe Laws in themſelves (as I know not why this may not be done) then it would be ſo far from being neceſſary, to believe in Chriſt, that it were no great matter whether ever you knew, or heard any thing of him at all.

But is it not a point of reſpect due to our Savior to have juſt and honorable conceptions *of his perſon*, and that indeed which is the foundation of all other external expreſſions of Homage and duty? No. All reſpect is ſhewed *by obedience*, and if that be ſecured, it is no great matter what your apprehenſions of him as to his nature and perſon may be. Right perhaps it may be ſaid by ſome, it is not much material to know, and therefore we need not trouble our ſelves to enquire, whether he be the *Eternal ſon of God*, who in time took upon him our nature, whereby the *two natures* humane and divine came to be united in *one perſon*; theſe are Metaphyſical niceties not much to be regarded. But is it not neceſſary to believe that he was a *true real man*, made up as all other men are of a *true proper material Body* and a rational Soul?

This indeed one would reaſonably think ſhould be abſolutely neceſſary, if it be at all neceſſary to believe any thing concerning him; becauſe if he were not *a true man* at leaſt, one might imagine that it were impoſſible for him to be the *true*

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1 *Secunda quæſtio eſt, utrum cenſeam, cum ſcriptura jubet ut in Chriſtum, aut Chriſto, aut per Chriſtum credamus, debere hic præcipue rationem haberi doctrinæ de operibus & vitæ innocentia, cum prima ac præcipua pars doctrinæ Chriſti & Apoſtolorum ſit fidem prædicare, id eſt, quod Jeſus eſt Meſſias, Dei filius, &c.* Cui quæſtioni ſic reſpondet Socin. *Nullus ex prædictis tribus loquendi modis præcipue aut per ſeipſum ſignificat judicio meo, credere Jeſum eſſe Meſſiam. Id tamen ſignificant, ſeu potius complectuntur acceſſorie, ut dicitur,* & per accidens: *quatenus videlicet accidit, ut nemo poſſit Chriſto confidere, aut ejus verbis credere, niſi prius credat Jeſum eſſe Chriſtum.* Id. Ibid. p. 249. 250.

Meſſiah.

Meſſiah. But for all this, ſaith [1] *Socinus*, *fieri nihilominus poteſt*, it may ſo come to paſs, *that thoſe two perſwaſions*, viz. *that Jeſus was not a true man, and yet that he was true Chriſt or Meſſiah, may be conſiſtent.* For which reaſon, that opinion which denys the humane nature of Chriſt, *tho it be falſe and dangerous, yet there is no ſuch harm or malignity in it, as ſhould exclude any ſuch perſon who holds it, from the communion of the faithful*, (provided that he doth acknowledge Jeſus to be the Meſſiah) *or hinder us from giving him the right hand of fellowſhip, and owning him for a good Chriſtian, and a true brother in Chriſt.* I doubt not but the pious reader, will be ſtruck with ſurprize and horror at this ſtrange determination, made by *Socinus*.

Let us a little conſider it. To this purpoſe we muſt know, that very early, even in the Apoſtles days, there aroſe certain Hereticks, the diſciples and followers of *Simon*, who denyed the *truth and reality of Chriſts humane nature*, or that he *came in the fleſh*. Theſe (againſt whom St. *John* plainly directed part of his firſt and ſecond Epiſtle,) becauſe they affirmed that Chriſt did not aſſume a true natural body, *in reality*, but ἐν δοκήσει, in *appearance*, in aftertimes were called δοκηταὶ, and Φαντασιασταὶ. And theſe by St. *John* are ſtiled *deceivers and Antichriſts*, 1 *Jo.* 4. *v.* 2, 3. 2 *Epiſt.* 7. And by *Ignatius* [2] who wrote a little after him, θηρία, and κύνες λυσσῶντες, *beaſts and mad dogs*, whom every body ſhould avoid, and get out of their way, if they had any regard to their own ſafety.

1 *Quod ad illas opiniones attinet, quæ pertinent ad ejus naturam ſive eſſentiam, vix ullæ ſunt ex quibus, quantumvis falſis, conſequatur, eum qui illas tenet, non credere Jeſum eſſe Chriſtum. Sed tamen ſi ulla eſt ejuſmodi, alia eſſe non poteſt, quam quod Jeſus Chriſtus verus homo non fuerit. Nam cum ex divinis teſtimoniis evinci poſſit, Chriſtum Dei qui promiſſus fuerat, verum hominem eſſe debuiſſe, ſi Jeſu non credatur fuiſſe verus homo, videtur hinc omnino conſequi, ut non credatur etiam eſſe Chriſtus Dei. Verum fieri nihilominus poteſt, ut quis ſibi perſuadeat, iſta duo ſimul conſiſtere poſſe: & propterea ſi alioqui appareat, eum qui neget Chriſtum fuiſſe verum hominem, habere illum pro vero Chriſto Dei; crediderim opinionem iſtam, quamvis plane falſam & periculi pleniſſimam, non debere cenſeri ejuſmodi, quæ iſtum excludat à numero fidelium ipſius Jeſu, ſive efficiat, quo minus iſte* pro vero fratre *in Chriſto agnoſci debeat.* Id. Comment. in Cap. 1. Epiſt. 1. Johan.

2 Εἰώθασι γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα, (ſcil. Chriſtianorum) φέρειν, ἀλλά τινα πράσσοντες ἀνάξια Θεοῦ. ὧν δεῖ ὑμᾶς ὡς θηρία ἐκκλίνειν. εἰσὶν γὰρ κύνες λυσσῶντες, λαθροδήκται, ὧν δεῖ ὑμᾶς φυλάσσεσθαι ὄντας δυσθεραπεύτους. Ign. Epiſt. ad Eph. p. 21.

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And there was great reaſon for this caution and advice: becauſe this opinion of theirs is ſo pernicious and execrable, that no words can ſufficiently expreſs the danger and impiety of it. It doth not only undermine the authority, but directly overthrows the truth of the holy Scriptures. It is infinitely diſhonorable to Chriſt and his Apoſtles; and plainly overturns the whole frame and deſign of the Chriſtian Religion, which, if this opinion be true, muſt be a *downright falſhood* from firſt to laſt, and the *greateſt cheat* that ever was impoſed on the world.

The Apoſtles and Evangeliſts give us an account of his Mother who conceived and brought him forth, as alſo of all his and her Anceſtors from whom he *as to the fleſh* was deſcended. They ſay he *took upon him the ſeed of Abraham*, and was *partaker of fleſh and blood* as the reſt of his brethren; to whom he was in all points like, ſin only excepted. For he was liable to the ſame natural infirmitys of hunger and thirſt and wearyneſs as we all are; eating and drinking, and ſleeping as other men are wont to do.

It is true indeed, ſay the Diſciples of *Saturninus*, *Baſilides*, and the reſt of that Antichriſtian crew, he did *ſeeme* to do ſo, but it was only *in appearance*; the ſenſes of the ſpectators were impoſed upon, and it was all juggle and deception. But do not the Scriptures tell us that he took an human body on purpoſe that he might *dye for us*, and accordingly that he was *Crucified, dead, and buryed, and that the third day he roſe from the dead*? They do, it muſt be confeſſed, inform us of ſuch matters; but yet none of all this was done in truth and reality, but only ὑ δοκήσει, in appearance as we ſaid before. Well! but are not the Apoſtles then hereby found *falſe witneſſes of God, becauſe they have teſtifyed of God that he raiſed up Chriſt*; who really never dyed or was laid in the Grave, and conſequently could not riſe from thence? And if ſo, is there not an end of the Chriſtian Religion; becauſe by this account 1 Cor. 15. *Their Preaching muſt be in vain, and our Faith vain; we muſt ſtill be in our ſins*, lyable to death, and under the dominion of him *that had the power of it, that is the Devil*?

All this muſt undoubtedly be true, and muſt neceſſarily follow

low from this opinion, which denies that Chriſt *came in the fleſh* or took our nature upon him. But can they therefore who maintain it, be juſtly eſteemed our friends *and brethren in Chriſt*? yes ſaith *Socin.* they may, as long as they hold to that fundamental Article, that *Jeſus is the Meſſiah*: for theſe perſwaſions, as we heard before, may be conſiſtent; and the latter of theſe is ſo powerfull an antidote againſt any the moſt peſtilent hereſies, that it certainly deſtroys the venom and malignity of them. This muſt be very good news to ſome perſons if it be true, and the great *Socinus* hath aſſured us of the truth of it. He hath told us ſo indeed, but I muſt beg his pardon if I do not preſently take things upon his bare word: for tho hereby he hath ſhewn a great charity, and concern for his *Heretical brethren*: yet upon examination I am afraid it will be found, that he hath had no great regard either for the *honor of our Savior*, or the *welfare of the Chriſtian Religion.* The former perhaps he thought did deſerve his compaſſion and might want his help: whilſt the latter poſſibly might be able to ſhift well enough for themſelves: And ſo indeed they muſt in the preſent caſe, or elſe they will be left in a very deplorable, helpleſs condition, for any aſſiſtance that *Socinus* is willing to afford them.

The queſtion then returns concerning the Meſſiah, which denoting *an office*, ſuppoſe, that of a *King and Sovereign*: it muſt certainly be lodged in ſome ſubject; there muſt be ſome *ſubſtratum* in which this authority reſides, becauſe it cannot ſubſiſt by it ſelf. In ſhort it muſt be veſted in ſome perſon or nature, and what ſhould that be? was this *Jeſus*, this *Meſſiah* that we ſpeak of, poſſeſſed of a *divine nature*? no ſaith *Socinus* that was impoſſible. Did he take upon him, or did he exerciſe this office in an angelical nature? no ſaith the Apoſtle, if we may believe him, *he took not upon him the nature of Angels*, 2. Heb. Well, did he then take upon him the *nature of a man*? no ſay the abovenamed Hereticks, the δοκηται, he appeared in *the ſhape*, but did not aſſume the true *real nature of a man.* No? Then he muſt be a cheat and Impoſtor, and the greateſt that ever was in the world.

He

He allways declared that he *was a man, and the ſon of man.* After his Reſurrection he appealed to the ſenſes of his Diſciples, even to that which is leaſt liable to miſtake, *viz. their feeling*, for he did not only [1] eat and drink in their ſight, but in order to cure their doubting, he did both ſhew them his *hands and his feet*, and required them to [2] *handle and feel his fleſh and his bones*, to convince them that he was not a ſpirit or a ſpectre. And indeed after this proof and confirmation which he hath given us of the *truth and reality* of his humane nature; it is not poſſible for any man to conceive him to be a *ſpirit*, but he muſt at the ſame time believe that he was an *Evil ſpirit.* For the whole courſe and ſeries of his pretended life, according to this opinion, muſt be nothing elſe but deluſion and impoſture. His actions muſt be all *phantaſtical*, his miracles *illuſions*; or if they were real, they muſt be performed by a diabolical force and power, *and he muſt caſt out Devils by Beelzebub the prince of them.* For no *good Angel* could be engaged in ſo wicked a deſign, as to animate I know not what *phantome* and *ſpectre*, and by ſo doing, to contrive and carry on ſuch a cheat as this muſt be, ſo laſting and ſo pernicious to mankind.

And now is it poſſible for ſuch a perſon to be *the Meſſiah*? Perhaps it will be anſwered, no, it was not poſſible for him to be any thing but what he pretended to be, *viz.* a true real man: but however ſome well meaning men might be under an error and miſperſwaſion, and might *think otherwiſe.* But can they *who think ſo*, deſerve the name of Chriſtians and Brethren? For can any thing be thought of that could tend more to the defamation of our Holy Religion and the bleſſed Author of it, than ſuch an opinion, which would beyond all contradiction, juſtify the charge of *Celſus* againſt our Savior, who ſaith he was *a Magician and a Conjurer*? And *Hierocles* could not be blamed for comparing and preferring *Apollonius* before him.

And thus we ſee what the conſequences of that notion are,

1 *Luke* 24. 42. 43. 2 Ibid. *Verſes* 39. 40.

which reduces all faith in Chriſt, to this ſingle perſwaſion, that *he is the Meſſiah*; for this will *either juſtify*, or at leaſt *excuſe* all other apprehenſions of him, tho never ſo falſe and ſcandalous. For whether you conceive him God, or only a Man; a Spirit, or as having a Body, and that either real or phantaſtical; a righteous perſon or a deceiver, a true Prophet or a Magician; it is not much material: for in all the forementioned caſes, provided you *hold to this foundation*, you ſtill continue a *true Diſciple and brother in Chriſt*. So that you may deal with your Savior as the *Jews* and *Romans* did at his arraignment; *you may ſpit in his face, blindfold and buffet him*; provided at the ſame time, *you bow the knee and cry Hail O King*. But then you muſt be ſure wiſely and well to diſtinguiſh between his *perſonal and political capacity*; if you reverence him in the one, tho you deſpiſe, or do ay act of deſpight to him in the other, there is no great harm in all that.

By all which we ſee, how by excluding faith out of our ſchemes and ſyſtems of Divinity, the *Chriſtian Religion*, as to what concerns *the doctrines of it*, is in danger of being deſtroyed, and betrayed into the hands of thoſe infidels, which for diſtinction ſake, we ſaid might be reckoned within the pale of the Church. For hereby we are made to believe, that all the *errors of the underſtanding* if they are not inconſiſtent with piety,[1] tho otherwiſe never ſo repugnant to the truths of the Goſpel, are innocent, or at leaſt very pardonable miſtakes. For in one word, *obedience is the true Evangelical Faith, and an ill life the only Hereſy*.

What remains therefore, but that we ſhould explode the diſtinction letween *Orthodox* and *Heretick*, *Believer* and *Infidel*? For tho theſe latter thro a ſuperſtitious cuſtome which hath too long prevailed, are among ſome men become names of obloquy and reproach; yet really and truely they are but *bruta fulmina*, Theological ſcarcrows, mear bugbears invented to fright fools

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1 All things that are neceſſary to be believed or known, in the opinion of *Socin.* reſpect only the precepts or prohibitions of the Goſpel. *Id enim iter, quod ad ſalutem æternam ſacræ deſignant literæ cognoſcendum ſufficit. In reliquis ſi quis erraret Error, nemo ob eam culo excludetur.* Socin. Epiſt. 3. ad Dudith. p. 502.

and

and Children, into the belief of I know not what incomprehenſible doctrines and myſteries, which *wiſe men* laugh at, and only *weak men* reverence and admire.

But *2dly*, As this notion gives too great encouragement to our Enemies within the Church, ſo it affords too great advantage to thoſe who are without it, I mean *Jews*, *Mahometans*, and *Pagans*, all which will find their account in this notion that confounds *faith with obedience*. And indeed it ſeems to be but too plainly calculated to undermine all *revealed*, and particularly the authority of the *Chriſtian Religion*, which is chiefly diſtinguiſhed from all others, by the diſcovery of certain ſupernatural truths, and ſome other duties which are peculiar to the *Chriſtian Religion* but which are conſequent to, and neceſſarily dependent upon thoſe truths. For take away the Articles and Myſteries of our Faith, and then tell me what there is in the *Chriſtian Religion* that doth abſolutely diſtinguiſh it from other Religions, either *Jewiſh*, *Mahometan*, or *Pagan*; I mean any otherwiſe than as they ſtand diſtinguiſhed from natural Religion. It is true indeed it hath laid aſide what (now ſince our Saviors coming) is ſuperfluous in the *Jewiſh*, or what was ſuperſtitious and impious in the Religion of the *Pagans*; but when thoſe excreſcencies are cut off, it ſeems only (according to this notion) to have reduced things to their primitive ſtate, and that *ancient natural Religion*, which without the aſſiſtance of a *ſupernatural revelation* was at firſt profeſſed and practiſed in the world.

And if ſo, what ſuch cogent reaſon can be offered to us, which ſhould neceſſarily induce us to believe, that our bleſſed Savior was a meſſenger ſent immediately from God, and his Apoſtles were divinely inſpired, or that the Religion which they publiſhed had its Original by a revelation from Heaven; and was not rather the product of bare, but true, right reaſon? For at this rate, they who firſt publiſhed this doctrine, might ſeem not to need the extraordinary direction of the *Spirit of God*, but only of that *ſpirit within them*, which is the *Candle of the Lord*, which ſome tell us, is that *light which enlightens every man that cometh into the world*.

Perhaps it will be ſaid, that it is true, the Chriſtian Re-

ligion is nothing elſe but a *ſyſteme of Morality*, but however, the nobleſt ſyſteme of Moral precepts, and thoſe required of men in higher degrees, directed by more ſublime principles, and enforced with more cogent arguments and motives, than ever yet were offered to the world. Be it ſo, yet this will not diſtinguiſh it in *nature and kind* from natural Religion; it only gives it the preference in point of *degrees of perfection*: which account muſt neceſſarily abate much of that reverence and eſteem which men hitherto have had for it; who will unavoidably be hereby induced to account it but a *mean inſtitution* in compariſon; as being but the ſame exactly as to its whole frame and deſign with *natural religion*, only in ſome meaſure more perfect than it. And if ſo, it can by no means anſwer the *Elogies and Commendations* which have been given, nor conſequently riſe up to the height of that *Character* which hath been made, or thoſe *noble Ideas* which have thence been framed of it.

For that ſuch things ſhould be ſo long foretold, and ſuch univerſal hopes thereby be raiſed in the minds of men; the whole world in a manner, but particularly the nation of the *Jews*, being ſtrangely alarumed with the predictions, and by them with the expectation of a mighty perſon, who was to be ſent immediately from God; either as having *Originally been in Heaven*, as we ſay, as the *Socinians* tell us, who *was to be ſummoned up thither*, in order to receive particular information from God of what he was afterwards to publiſh to the world: And then that all this information, of which ſo great, ſo unuſual, ſo univerſal an expectation was raiſed, ſhould dwindle into the diſcovery only of that in which *right reaſon* had before inſtructed mankind; or at moſt of a few additionals to *the great pandect of the Law of nature*; this I ſay, muſt needs prove a great diſappointment; and conſequently create a diſdain and contempt, rather than raiſe a reverence and eſteem for the Faith and the great author and finiſher of it.

It is certain by this account, our bleſſed Savior will be put only upon the *ſame level*; or at beſt, with ſome degrees of preference,

preference, he will hereby be placed only in the ſame *rank and order of men*, with *Confucius* and *Mongo-Capae*, the two great Apoſtles of *China and Peru*. To whom, their Diſciples will think it no great preſumption, to adde *Mahomet and Socinus*; who as they tell us, were raiſed up on purpoſe, to reſtore the worſhip of the one true God, and to reform thoſe abuſes and errors which had corrupted the purity, and defaced the beauty of the ancient and true Religion.

In ſhort, if *natural reaſon*, I mean when it is not ſtained and ſullied with any falſe and corrupt notions, by its own brightneſs and ſplendor is ſufficient to inform and inſtruct us in the *precepts of moral virtue*, and that our happyneſs depends entirely [1] upon our obedience to them; that is, *independently*, as one *Socinian* expreſſes it, or *excluſively of Faith*, as another phraſes it; then there is an end of all *revealed Religion* ſtrictly ſo called: for whatever is ſuperadded to thoſe neceſſary and fundamental dictates of reaſon are to be eſteemed but frivolous matters, *ſpeculative niceties, Metaphyſical dreams and whymſies*.

I know the *Unitarians* ſometimes tell us, that ſundry of the *precepts of Chriſt*, but eſpecially *the promiſes* which are annexed as an encouragment to the practice of them, are of that ſublime nature, that they ſurpaſs the invention of reaſon; and conſequently the *Chriſtian Religion* in that reſpect is ſufficiently diſtinguiſhed from *natural*, and the revelation of it is ſo far uſeful and neceſſary.

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1. Let us conclude here and ſeriouſly think, that we ſhall all be judged by Chriſt at the laſt day only according to this rule. (*viz.* that body of Chriſtian morality, which he had ſaid juſt before, makes up the great and whole deſign of the Goſpel) independently on thoſe opinions which make up the ſubject of our diſputes. *An exhort. to a free inquiry into the Doctrines of Rel.* p. 15. The eſſential part of Religion conſiſts not in Theory, but in practice. And it is undoubtedly in conſequence of this principle, that the whole tenor of the Goſpel declares to us, that we ſhall be judged, not according to our belief, but according to our works. *Diſcourſe of human reaſon* p. 9. The Philoſophers (*whoſe authorities he cites and approves*) have unanimouſly agreed in teaching, not only that right reaſon was capable to guide us in the practice of vertue, but alſo that our happineſs depends entirely upon our obedience to its leſſons p. 25.

Firſt

Firſt as to what concerns the *precepts of the Goſpel*; it muſt be acknowledged that ſundry of them do indeed exceed the diſcourſes of bare reaſon tho never ſo bright and defecate: but then I ſay they are ſuch as depend upon the knowledge of the neceſſary and fundamental articles of our faith, (ſuch as are the *Trinity*, *Incarnation*, *Redemption of the world* by the ſufferings of our Savior) and without which knowledge they cannot be performed; as I ſhall ſhew by and by. But for theſe duties our adverſaries are not concerned; and indeed it is impoſſible they ſhould: except at the ſame time they would acknowledge the doctrine of *our Saviors Mediation* as it is ſtated and received in the *Catholick Church*, which is the great and fundamental principle of our *Chriſtian duty*.

The precepts therefore which they contend for (except it be that one which concerns the *invocation and worſhip of Chriſt*, about which they themſelves are divided) are only thoſe which concern *charity*, *truth*, *righteouſneſs*, *temperance*, together with thoſe other *moral virtues*, which as I ſaid before, they comprehend under the general name of *probity*. Now as to theſe and all other the duties of Religion, which have no relation to the articles and myſteries of our faith, it may reaſonably be doubted, whether there be any precept of the Goſpel, which hath not been diſcovered by the *light of nature* and approved and recommended as *agreeable to reaſon*, tho perhaps not ſtrictly and peremptorily preſcribed under the *notion and obligation of a law*. I ſay perhaps: tho ſome of our *modern Unitarians* have expreſſed themſelves without that caution and reſervedneſs, and have been poſitive in it; telling us *that whatever additions have been made by our Savior to the firſt law, were only by way of remembrance and reinforcement*: and that they do not ſo much contain a diſcovery of new duties, as a recognition of old ones, by time indeed and evil cuſtoms antiquated and forgotten.

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1 *Id. ibid.* p. 78. The laws and rules of true Chriſtianity are in ſubſtance the very ſame with the laws of nature. p. 72. The ancient Philoſophers were real inſtances and examples of that very light which ſhone in them, and directed them without extraordinary revelation to the ſame duties which have been farther enjoyned us by revelation. p. 35. p. 30.

And

And 2*dly*, As to what concerns the *promiſes of the Goſpel*, and particularly the promiſe of eternal life, we know the belief of this in general hath prevailed among men of all Sects and Religions, tho in point of clearneſs and manifeſtation, the *Chriſtian Religion* hath the advantage above all other inſtitutions: not only above the *Mahometan and Pagan*[1], where the knowledge of a future life hath been depraved by many profane and impious mixtures; but likewiſe above *pure natural*, and even the *Jewiſh Religion*.

But tho this ſhews us *the excellence*, it doth not prove *the neceſſity* of the Chriſtian Religion, according to the *Socinians*. For the only things which the Goſpel diſcovers worthy our notice, are *the precepts* and the *promiſes* which it contains. *The precepts*, they ſay, are the ſame with thoſe of natural religion. And as to what concerns the *promiſes*, we need only be convinced [1] *of that which is the ſumm and ſubſtance of them*, viz. *that there is ſuch a thing as eternal life after this; which ſhall be the reward of all virtuous actions.* But this as I ſaid before is more or leſs to be found in all Religions, and hath been the motive to a virtuous life even among the wiſer *Pagans*[1].

And thus this account of *Socinus*, inſtead of advancing the reputation, and convincing us of the neceſſity of the Chriſtian doctrine, plainly encourages *an indifference* in all religions: upon which account we find him and his diſciples in their writings ſpeaking very favorably of *Mahometans*, *Jews*, *and Pagans*.

Concerning *Mahomet*, they tell us, [2] that it is affirmed of him by divers Hiſtorians, (of very good credit and authority I

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1 Let it not be ſaid that the happineſs which theſe Philoſophers ſpeak of (*viz. Juvenal, Ariſt. Sen. Cic. &c.*) relates only to this life, and that they had not that proſpect of a future felicity which animates us Chriſtians to our duty. I know not what can be ſaid more ſtrong or ſound, both concerning that future ſtate and the way that leads to it, than ſome paſſages of theirs. *Diſcourſe of Reaſ.* p. 27. 'Tis that light which ſhines forth in their diſcourſes, who had not the advantage of ſupernatural revelation. They ſaw the being of a God: the duty of adoring him: the immortality of the ſoul; and the neceſſity of leading a virtuous life here, in order to the obtaining of a happy ſtate hereafter, with theſe thoughts they were inflamed, and by the direction of theſe truths they ſteered the courſe of their actions. p. 30.

2 *Letter of reſolution.* p. 18.

preſume,

presume, otherwise their account of him would be insignificant, and therefore not fit to be produced) *that he had no other design in pretending to be a Prophet, but to restore the belief of the unity of God, which at the same time was extirpated among the Christians of the East, by the doctrines of the* Trinity *and* Incarnation. *And that Mahomet intended not that his Religion should be esteemed a new Religion, but only the restitution of the Christian Religion; and therefore that the Learned men among the Mahometans call themselves the true Disciples of the Messias.* Whilst we in the mean time who believe the Trinity, and other parts of the Christian Doctrine, are in their esteem no better than Pagans and Heathens. It is true some *mixtures* [1] *of folly there are in the Religion of Mahomet, but alas what Religion,* say they, *is without them?*

2*dly*, For the *Pagans*, they tell us, that if they would but stand true to those *stable principles of eternal truth*, which right reason dictates, and which all wise men, of all perswasions agree in, we should find no reason to quarrel with, or disapprove of their Religion. It is true there are certain foolish, superstitious and Idolatrous rites introduced among them: but that is the fault of the men, not of their Religion. Besides, these errors may prevail among the *rude and illiterate vulgar*; but the *wise men and Philosophers* among them, both of former and latter times, believe and practise better things. And in short their belief and practice was the very same with ours. *Christianity*, say they, [2] *is nothing else but the law of right reason; and* [3] *the laws and rules of true Christianity are in substance the very same with the laws of nature, which were formerly writ in the heart of the* [4] *Heathens. The* [5] *corruption indeed into which mankind had fallen made them stand in need of some farther admonition, to remind them of their duty, and the Gospel was of this sort, accompanyed with some circumstances more advantagious to mankind than the bare light of nature. But* [6] *after all these advantages we must return to our first principles; and the law of nature is the foundation of all Christs instructions, so that nothing is revealed in the Gospel but what arises from that law and*

1 *Discourse of Humane Reason p.* 32. There is more or less of such mixture in every profession. 2 *Discourse of reason. p.* 54. 3 *p.* 72. 4 *p.* 38. 5 *p.* 72. 73. 6 *p.* 75. *is*

is built upon it. Agreeable to what is thus affirmed by this Author, we find another *Unitarian*, in his *Impartial account of the word Myſtery*, aſſigning the ends and reaſons why any Religion was revealed to mankind; and what the intent of the Holy Ghoſt was in that revelation, which he reduces to theſe two heads. 1ſt, *It was given us*, he ſaith, *to excite and preſerve among men the natural principles of Morality and Religion, which nature or the univerſal Tradition had engrafted in their hearts.* 2dly, *It was given to abridge our ſtudies and enquiries, by making eaſy to us the knowledge of our happyneſs, and the means whereby we may be fitted to attain it. Philoſophers might have clearer notions about this point than ſimple men, but they muſt arrive at it by long reaſonings. Thus by the light of nature and the art of reaſoning, men might arrive at the knowledge of the goodneſs, juſtice, and power of God in rewarding juſt men: nay from Gods general promiſes, one might infer by ſeveral conſequences the particular reward of the reſurrection of the dead. But ſince revelation hath made thoſe truths common to thoſe who cannot reach to an exact reaſoning, the meaneſt men have as much knowledge about this matter, as the moſt learned can have. p.* 22.

So that in the Revelation which the Goſpel affords us of the truths which concern our Salvation, God ſeems principally to have conſulted the benefit of the weak and illiterate, of which the bulk of mankind is compoſed, who may now by the help of that *clear Revelation* afforded them, at firſt view behold thoſe great truths, which otherwiſe would require Learning and Philoſophy to inform them of; and all men are not fitted for ſuch learned and laborious deductions. But when all is done, according to his opinion, *Revelation* inſtructs us in no *new truths*, which *reaſon* could not inform us of: only the former brings us in a more compendious way to the knowledge of our duty, and our happineſs; which the latter conducts men to, as certainly, but with more leiſure, and by going farther about.

Laſtly as to *the Jews* tho' there may be ſome difficulties which attend the caſe of theſe men, above that of the before-named *Mahometans and Pagans*; becauſe they are not ignorant of Chriſt, as the *Heathens* are; nor do they only deny him

to be the Son of God, with the *Mahometans*; but account him to be a *falſe Prophet and an Impoſtor*, whilſt the former make an honorable mention of him as of a *great Prophet, and the word and breath of God*: yet for all this there is no reaſon why we ſhould renounce their fellowſhip and communion. For as long as they embrace and practiſe the precepts of the Goſpel, which as we obſerved before, are but the ſame in ſubſtance with the Laws of the two Tables; and believe the promiſes of eternal life, and are animated to obedience by that faith; they know and do, all that is neceſſary either *for belief or practice*. And therefore, for all their diſowning and denyal of our Savior, they may ſtill be accounted *true believers*, and the *Diſciples of the Meſſias*, as well as the *Mahometans*, who are ſometime willing to be eſteemed ſuch, as we heard before. For *ad verum*[1] *Chriſtum amplectendum* ſaith *Socinus*, to embrace Chriſt, it is not neceſſary that you ſhould *know his nature*, but that you ſhould *comply with his will*: nay tho you *blaſpheme his perſon*, yet if you *obey his commands*, there is no great harm in all that. In ſhort to *believe Chriſt to be the Meſſiah*, is only to *ſubmit to his authority*, and the beſt way of doing that is by obſerving his precepts; and they who do ſo, have a title to our fellowſhip, and ſhould therefore be taken by us *pro veris in Chriſto fratribus*, true friends and brethren in Chriſt. *For what concerns our duty and morality, that only is intelligible, uſeful and ſolid; all the reſt are but myſteries, allegories, and uſeleſs ſpeculations.* Diſcourſe of Hum. Reaſ. p. 51.

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1 *Ut quis verum amplectatur Chriſtum, non alia re opus eſt, quam ut præcepta & promiſſa illius recte cognita habeat: immo ne promiſſa quidem adeo exquiſite perveſtigata habere neceſſe eſt, modo ſummam eorum vitam æternam & beatam eſſe conſtet, dummodo præcepta recte intelligantur.* Socin. Epiſt. ad And Dudith. op. Tom. 1. p. 500. *Ubicunque Jeſu Chriſti doctrina, quod ad ejus præcepta attinet, illibata conſervata fuit, ibi ſine dubio ipſe Jeſus Chriſtus fuiſſe vere dici poteſt.* Id. Ep. 1. ad Radec. p. 373. *Ad Chriſti aſpectabilem Eccleſiam conſtituendam nihil aliud requiritur, quam vera cognitio præceptorum Chriſti. Eſt quidem Deus & Chriſtus fundamentum ſalutis noſtræ: ſed non quatenus eorum eſſentiam & ſubſtantiam recte novimus, ſed quatenus dei voluntatem per Chriſtum patefactam tenemus. In ſacris literis Chriſtum cognoſcere, non ſignificat illius eſſentiam vel ſubſtantiam noviſſe, ſed voluntatem, eique ſe obedientem præſtare.* Ibid. 374. 375.

And

And thus we ſee how at long run this notion of *Socinus* hath plainly ſubverted the Chriſtian Church, which our Savior ſaith he would build, not only upon *obedience to his Laws*, but likewiſe upon the *belief of his truths*, and particularly that great truth, that he was *the ſon of the living God.* Withal we ſee that this account effectually overthrows the diſtinction between the *Chriſtian* and *natural Religion*, except as we ſaid before, in point of perfection and degree; which one would think ſhould be an inſuperable objection againſt it, among any who pretend to have any reverence for their Savior; or any regard for that Religion which is called by his name.

But to this our men of Morals, as they would be accounted, the great pretended *admirers of probity*, but *underminers of Chriſtianity*, have contrived a ready anſwer, *viz.* that the world hath been too long gulled with the conceit of I know not what regard that ought to be had, for opinions which have been univerſally received among Chriſtians: but in order to find out the truth, we ought to lay aſide all thoſe prejudices which we have entertain'd for the *Church*, *Antiquity*, *Fathers*, *Councils*: nay you muſt go farther, for that alone will not do your buſines, except you likewiſe ſhake off all ſuperſtitious reverence [2] for the *Chriſtian name* and religion, for which its true men generally, through the prejudice of their Education *entertain a great*, but it is as one of them tells us, *a miſtaken reſpect; which either caſts a miſt before the underſtanding, and hinders us from diſcerning the truth; or elſe ſo overawes the minds*

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1 What is it then that can frighten us from making uſe of that light which God hath given us to direct us in the conduct of our lives? I ſee nothing but that empty phantome of the pretended authority of the Church, which ſtill preſents it ſelf to the troubling of weak minds, tho reaſon and common ſenſe have long ſince chaſed it away from their habitation. But what is then that ſo venerable a Church for which I am bound to have ſo great a deference, that I muſt blindly receive her deciſions? *Id p.* 75. (*vide Epiſcop. Th. Inſt. lib.* 1. *cap.* 1.)

2 But however if a miſtaken reſpect for the name of a Chriſtian do ſo overawe any mens minds, that they are afraid to admit the univerſality of this light I contend for *&c. viz. the light of reaſon and the law of nature which he affirms is ſufficient to guide men to vertue and happyneſs.* And to bring into queſtion the ſufficiency of this light and knowledge is, *he ſaith*, to renounce even Chriſtianity it ſelf. *Id. p.* 81. 82.

of men, that they are afraid to admit the univerſality of that light, which is deſigned to conduct men to virtue and happyneſs.

There hath indeed for many Ages been a wide and unreaſonable diſtance kept among men upon the account of ſome different perſwaſions in the affairs of Religion. But now we muſt know, and we are chiefly beholding to the *Unitarians*[1] for the diſcovery, that the *partition-wall is broken down*, and all the world is become but one fold under the great Shepherd, that *inviſible ſpirit* that animates and governs the univerſe, whom the *wiſe Chineſe*, as we are told, the Diſciples of the great *Confucius*, worſhip as becomes wiſe men, *ſine longo & operoſo ſuperſtitionis apparatu*, that is, without Temples, Prieſts, and Altars. The general Aſſembly and congregation of men throughout the world, is the only true *Catholick Church*: whatever *other pale* you may think fit to ſet up, if it be not wide and comprehenſive enough to encloſe all the Children of *Adam*, ought to be pulled down, as being contrary to that true ſpirit of Love, that univerſal charity which Religion and right reaſon recommend to the world. There is now no difference to be made between *Jew* and *Gentile*, *Chriſtian* and *Mahometan*, *Catholick* and *Heretick*. All theſe names of diſtinction, by which the peace of the world, and the quiet of mankind have been ſo long, and ſo unreaſonably diſturbed, ought to be laid aſide. For tho' they may differ about matters of leſs conſequence, of Opinion and Speculation; yet amidſt this variety of judgements, there ſhould be no breach of affection between them, who all agree in the practice of the neceſſary and fundamental duties of piety and virtue.

What now remains, but that according to the wiſe advice

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1 Is it the univerſality of a Church that denotes it to be a true one? All other profeſſions are confined within the narrow limits of ſome Countrey &c. But this univerſal Law of right reaſon is ſpread over the face of the whole Earth; and ſo far from excluding any from the hopes of ſalvation upon ſuch frivolous accounts, that the followers of it embrace all perſons that are truly virtuous with an equal affection, and do by no means exclude any man from the communion of the Church, for a meer contrariety of opinion. p. 77. That is true comprehenſion which comprehends all mankind. *Id. in the Preface.* p. 3.

that

that is given us, we ſhould at length rouze up our ſpirits, & [1] *chaſe away thoſe vain terrors which have ſo long ſurrounded us, and ſhake off the tyranny of thoſe prejudices, with which we have been ſo long, and ſo unhappily poſſeſſed.* We have for many ages been kept in awe, under the apprehenſion and dread of I know not what frightful doctrines and myſteries; *Socinus* was a meſſenger ſent from Heaven, like *the angel to St. Peter*, and hath knocked off thoſe chains and fetters wherewith our apprehenſions and judgements have been ſhackled, and hath ſet us at liberty: for hereby we have got rid of the troubleſome and difficult task *of believing*; and that not only of what relates to the *perſon and natures of Chriſt*, but if you pleaſe, of what concerns the *Exiſtence and Providence of God* likewiſe, if you find thoſe notions irkſome and ſit uneaſie upon your underſtanding.

For ſince the end of all Religion is to regulate and govern our actions, if it be poſſible to arrive at the knowledge, and to be perſwaded to practiſe thoſe *Moral virtues* which perfect and adorn our nature, by the meer conſideration of their uſefulneſs and decency; why ſhould it be thought neceſſary to have *a belief*, or to make the acknowledgement of *one true God*? At this rate, as far as I can perceive, it will be but an indifferent matter, (*modo vitæ ſanctimonia ſalva ſit*) whether a man deny the Exiſtence of God, or acknowledge his Infinite perfections: whether he believes his Providence, or derides the conceit of it as a vain and ſuperſtitious opinion, fit to fright Children and weak Women, or weaker men: but not to move wiſe Men who will chooſe virtue for it ſelf, as being agreeable to the dignity of their natures, and ſerviceable to the great ends of Government, *viz.* the preſervation of humane Society, and to keep up good order in the world. For ſo long as you can arrive at *the End*, there is no great matter *what means* you make uſe of to attain it.

Epicurus was one of them of old who denied the *providence of God*; and yet in the mean time, if we believe *the character* which his friends [2] have given of him, was a man of a ſtrict

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1 Humane Reaſon. *p.* 8. 2 Vid. Diog. Laert. Lib. 10. *De vita & moribus Epic. & Petri Gaſſendi apologiam pro eodem.*

Life

Life and ſevere Morals: recommending to his diſciples temperance and chaſtity, juſtice and fortitude, not only in *his diſcourſes*, but likewiſe by *his example*. And in ſhort, he was, as they tell us, a perſon of great juſtice, virtue and probity. It is true, he did not ſeem ſo much concerned for that branch of Religion which conſiſted in *the External worſhip of the Deity*; but his forementioned virtues made a ſufficient recompence for that defect: and the excellent *Seneca* hath very wiſely, as ſome think, obſerved, *ſatis Deum*[1] *coluit quiſquis imitatus eſt*. Obedience is the beſt ſort of worſhip, and he who complys with the Laws of his Creator, doth ſufficiently own his authority, and thereby makes an abundant recompence for his care and government of the world. 'What need you lift up your hands or your eyes to 'Heaven, and look up unto God: look into your ſelves, ſaith '*the ſame*[2] *Divine Author*, Contemplate and Adore the mighty 'Deity that inhabits and reſides there.

And then, as to what concerns *the Being and Exiſtence of God*, *Socinus* hath allready ſtated that matter, *viz.* That as faith in Chriſt conſiſts in the obedience to his Commands; *ſo the knowledge of God conſiſts in a good life*, and a performance of thoſe duties which the Law of nature and right reaſon preſcribe. And therefore, he that doth ſo, may be ſaid *to know God*, and to perform thoſe things that are acceptable to him, tho' otherwiſe he be totally ignorant of his Nature and Being. Nay, this is a notion that *Socinus* is ſo fond of, that he repeats it once and again. In his *Prelections Chap. 2d.* and his *Commentaries upon the fourth Chapter of the firſt Epiſtle of St. John, ver. 6.* where he hath a long diſcourſe on this ſubject, and thinks he hath plainly made it out, beyond all contradiction, "That by the "[3] knowledge of God in that place, nothing elſe is meant but "*animi*

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1 *Epiſt. 95. Vis Deos propitiare? bonus eſto, ſatis.* &c. 2 *Non ſunt ad cœlum elevandæ manus, nec exorandus Ædituus ut nos ad aures ſimulachri admittat, prope eſt ad te Deus, tecum eſt, intus eſt.* Id. Ep. 41.

3 *Cum igitur* ex Deo eſſe, *in iſta Chriſti ſententia* (cap. 8. ſcil. Evang. Joh. v. 47.) *Et conſequenter in ipſa quam præ manibus habemus Apoſtoli ſententia, nihil aliud ſit quam eſſe probum & cupidum ea faciendi quæ Deo placent, hinc concludendum eſt per ea quæ modo dicebamus, Dei cognitionem de qua hic Apoſtolus loquitur, illud idem eſſe.*

"*animi probitas, & ſtudium ea faciendi quæ Deo probantur*, An ho-
"neſt diſpoſition and endeavour to do thoſe things, *i. e.* thoſe
"Moral actions, which God approves of. And that every ſuch
"perſon who is *probitatis ſtudioſus*, poſſeſſed of thoſe vertuous
"diſpoſitions, may be ſaid to have *Dei cognitionem*, the know-
"ledge of God, *poſito quod nullam certam notitiam habeat quod Deus*
"*ſit*; tho' otherwiſe he he hath no certain knowledge or belief
"that there is ſuch a thing as a God. And in his *Prelections*,
"*Chap.* 2. he repeats the ſame thing, in the like words. *Qui ra-*
"*tioni obedit*, (which he calls *verbum Dei interius*) *Deo obedit etiamſi*
"*alioqui ipſum Deum non eſſe quidem aut ſciat aut cogitet*". That
is in ſhort, tho' a man be an *Atheiſt*, there is no great harm in it,
provided that otherwiſe he be *a perſon of probity*.

It is true, this probity he ſaith is not a *perfect knowledge of God*,
and indeed it would be a miracle if it ſhould: tho I am apt to
think, that moſt other people are of opinion, that any the loweſt
degrees of knowing God, are inconſiſtent with the total
ignorance of him, ſuch as is ſuppoſed in this caſe; but however
he is content it ſhould paſs under the name of *cognitio Dei*[1] *imper-*
fecta, an imperfect knowledge of God. But yet as imperfect as

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eſſe. Et ſane nemo poteſt cupidus eſſe ea faciendi quæ Deo placeant; ſed neque etiam ullo alio pacto probitatis ſtudioſus, quin aliquam Dei cognitionem habeat; quando-quidem is qui animi probi eſt, & id quod rectum eſt amantis, poſito etiam quod nullam certam notitiam habeat quod Deus ſit, tamen poteſt iſte ſuo modo dici Deum cognoſcere, quatenus ea approbat quæ Deo placent, & ſic ipſum Deum quamvis ignorans approbat. Socin. Comment. in 4. Cap. Epiſt. Joh. v. 6.

[1] *Cum conſidero eum locum præcipue quem ſupra citavimus, in Chriſti verbis* Joh. 8. *cum quo hic noſter conſentit, & ad illum prorſus reſpicere videtur, iis præterea junctis quæ ſuperius hac de re diximus, in ea potius ſententia acquieſco, ut hic Apoſtolus de imperfecta Dei cognitione loquatur, non autem de perfectiore. Cum nihil impediat, quando alioquin phraſis iſta ad utrumque ſenſum accommodari poteſt, quo minus, licet Johannes alibi in hac Epiſtola, idque fortaſſe ſemper,* cognoſcendi Deum *nomine perfectiorem hujus generis Dei cognitionem intelligat, nihilominus tamen hic iiſdem verbis de imperfecta loquatur. Nam certe nullo pacto negari poſſe videtur, quin Chriſtus in verbis illis ſuis, phraſim* eſſe ex Deo *ita accipi velit, ut non de perfectiore, ſed de imperfecta tali Dei cognitione eum loqui ſtatuendum ſit. Atque jam oſtendimus & pro contraria ſententia modo urſimus, Idem hic eſſe cognoſcere Deum, quod eſſe ex Deo.* Id. Ibid. We ſee how fond he is of this notion, in that he ventures to ſtrain and wreſt the words of the Apoſtle, quite contrary to the plain, and as he himſelf acknowledges, to the conſtant ſenſe and meaning of them every where in this Epiſtle, to give countenance to it.

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it is, it is highly commendable in it ſelf, and helps to recommend men to the favor of God, and to conſtitute them his Children. For theſe three phraſes, *eſſe ex Deo*, *eſſe Dei filium*, *natum eſſe ex Deo*, ſignify the ſame thing. Again, *cognoſcere Deum*, & *ex Deo eſſe*, are likewiſe equipollent termes. Laſtly whoever is *vir probus*, & *cupidus ea faciendi quæ Deo probantur*, is, ſaith he, *ex Deo eſt*, & *cognoſcit Deum*.

And now what hinders but that we ſhould give the right hand of fellowſhip to thoſe inhabitants of *Braſil*, *Soldania*, and *Paraquaria*, among whom they ſay there is found *no notion* of a God? For tho they have no Religion, and ſome of them are bereft in a manner of common ſenſe, yet there may be found among them ſuch who are *probitatis ſtudioſi*; and if ſo, then they may be ſaid *to know God*, and conſequently to *be of God*, and to *be born of God*; and then who can forbid us to own them, *pro veris fratribus in Deo*, true friends and brethren in God; as the followers of *Saturninus* and *Baſilides*, and the reſt of that Antichriſtian tribe, were to be accounted and acknowledged by us for *true brethren in Chriſt*, as we heard before. And I think the former have as good a title to our friendſhip in one reſpect, as the latter have in the other. And thus we ſee where this popular and ſeemingly inoffenſive, but really pernicious opinion, hath led theſe men, who have purſued this argument I confeſs, with a very *bold and extraordinary ſtrain*; but what *commendations* they deſerve for ſo doing, muſt be left to God, and all Honeſt men to judge.

In the next place I am to ſhew, that this poſition is not only deſtructive of the *Chriſtian doctrine*, but likewiſe of the *Chriſtian practice*, having a very malignant influence even upon *that*, which our adverſaries ſeem to be ſo much concerned for, *viz. piety and a good life*. In order to make this out, I muſt riſe a little higher, and lay down certain general propoſitions, which carry their own evidence along with them, and cannot well be denyed by ſuch who own *any*, or at leaſt the Chriſtian Religion.

And here firſt I think, I may take it for granted, that the great end which God propoſed to himſelf in the firſt creating,

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as he hath ever since done in the government of the world, *is his own glory*: and that all other ends are but *subordinate* as being *subservient* to this. *2dly*, And consequently, that the design of all Religion whether natural or revealed, is to enable and instruct us how we may best *bring glory to our great Creator*, which to do, as I now intimated, is the principal end of our Creation. *3dly*, That the first [1] act of Religion, and indeed the foundation of all the rest, consists in our *acknowledgment of his being*, and in having just and honorable conceptions of his infinite nature, and adorable perfections. And this will necessarily produce such actions in our minds, as are suitable and agreeable thereunto. That is, the consideration of *his infinite power, wisdom, truth, goodness and justice, &c.* will dispose us *to love, reverence and adore him; to believe him, to place our hopes, trust, and confidence in him*; to submit to his authority, to fear his displeasure, and in every thing to comply with his will, by what way soever that comes to be made known to us, whether by natural reason, or supernatural revelation.

4thly, That the exercise of Religion consists not only in the *internal acts* of *hope, love, faith*, and *admiration*; but likewise in the *external expressions* of those inward motions and dispositions of the mind, and particularly in those actions which make up that which is properly called *the worship of God*, such as are *prayer*, and *praise, &c.* which have him immediately for their object; and thereby are distinguished from those other acts of Religion, which more directly relate to, and are conversant about *our neighbors* or *our selves*. *5thly*, That God almighty best knows what kind of *service and worship* is most agreeable to his own nature and perfections; what most conduces to promote the great ends of his own glory, and the happiness of mankind, and consequently is most acceptable to him. For this reason it is highly fititng that we should observe *his prescriptions*, and govern our selves by *his directions* in this affair.

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1 Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως. Epict. Enchir. cap. 38. *Vide Simplicii Comment. in hunc locum.*

And for want of this obſervation and regard had to the directions of God almighty, with relation to his worſhip, men have run into innumerable, and endleſs extravagancies. For when they once put their *own reaſon* in oppoſition to *his infinite wiſdome*, or their own *humors and fancies*, to the plain and open declarations *of his will and pleaſure*; no man can tell how far, and whither they may wander; and into what deſperate errors and miſtakes they may plunge, and out of which it will be no eaſy matter to recover themſelves; as the experience of all ages informs us.

Now in this is founded the reaſonableneſs and neceſſity of obſerving the *poſitive inſtitutions of Chriſt*, as well as thoſe *moral precepts* of the Goſpel, in the obedience to which our *Unitarians* would have all religion to conſiſt. *The light of nature* hath directed mankind, and informed them of certain duties which are of *univerſal, neceſſary and indiſpenſable obligation*. But beſides theſe, *revelation* hath diſcovered, and ſuperadded ſome new ones, to the obſervance of which (ſince we are aſſured that they are the reſults of the divine will and pleaſure) we ſhould in all reaſon, and in all good Conſcience (if we make any Conſcience of the ſervice of God) think our ſelves ſtrictly obliged. And therefore they who place all Religion, as we intimated before, in the practice of the *moral* and *natural*, and neglect the *poſitive duties of Religion*, inſtead of bringing *glory to God*, which is as we ſaid, the great deſign of Religion, they *really diſhonor him*, by deſpiſing and affronting his authority, and therefore may juſtly expect to find the effects of his diſpleaſure for ſo doing.

We ſee how God of old guarded his own inſtitutions (his poſitive ones I mean) with very *ſevere ſanctions*, which were as *ſeverely executed*, upon ſuch who preſumed to violate them. Witneſs the puniſhment that overtook *Adam*, and which ſtill purſues all his poſterity for his diſobedience to *one poſitive precept given him in Paradiſe*. And in the *Jewiſh Oeconomy*, we find the violations of the Law, even in ſome ſmall and inconſiderable inſtances, as we may imagin, were puniſhed with unrelenting rigor. As in the caſe of the man *who gathered a few ſticks on*

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the Sabbath day; who, for so doing was by the particular command of God, *stoned to death*, Numb. 15. 35. *And Nadab and Abihu, only for offering strange fire, i. e.* such as was not taken from the Altar, *were themselves consumed by fire from Heaven*, Lev. 10. 2. To omit other instances.

By which it appears, *how jealous God is of his honor*, how *tender of his authority*, whatever slight apprehensions we may have of them. And if this were duely thought on and weighed as it ought, it would be a good means to stop the mouths, and silence the cavils of those gainsayers, who in former and later times, with most detestable pride and presumption, have arraigned the wisdom of God, have censured and condemned his proceedings with men in relation to his *positive Laws* and *Institutions*. For did they but seriously consider the *supereminent and incomprehensible greatness of God*, and their *own despicable meanness*, and thereupon reflect upon the infinite distance between both, sure they durst not propose so many bold and impious questions, relating to his dispensations with men, as have sometimes dropped from the mouths and pens of these impertinent and prosane Scoffers,

They ought to believe, that all his actions and dispensations are conducted by *an infinite and unerring wisdome*, tho he doth not always think fit to acquaint us with the *ends and reasons* of them. And as they ought to *admire his wisdome*, so ought they likewise to have a *due regard to his authority*; which is seen in all his commands, all his orders and appointments. Of which when we are once assured that they have him for their author, *nobis solum obsequii gloria relicta est*, we have nothing to do but to shew our subjection by a dutiful complyance. For tho the *particular matter* to which our obedience is required should be really small and inconsiderable; yet *the authority* of God is no such *despicable thing*, nor consequently is the obedience which we are to pay to it an *indifferent matter*: As God by many and terrible examples hath declared, especially in his dealings with the *Jews*, threatening *death and excision* to the violaters even of the ritual and Ceremonial part of his Religion. And the like consideration ought to extend it self

to the *inſtitutions of the Goſpel*, ſuch as are the *Miniſtry*, *Sacraments*, *Church Aſſemblies*, and *Diſcipline*, *the obſervation of the Lords day* &c. All which ought to be regarded by us with that reſpect and reverence, which is due to the authority of him, from whom they had their Original.

It is not enough therefore for any man to ſay that he will ſerve God, but it ſhall *be in his own way*. That he is content indeed to pray to God, and praiſe him; but he will take his own time, and make uſe of his own methods, and in ſhort in all the acts of religion he will govern himſelf by his own *humor or judgment* call it which you will. No, ſay I, if he will ſerve God, he muſt do it in *Gods way*, if he expects that that ſervice ſhould be acceptable to him. It is true if a man hath no *other light* to conduct him but his *own reaſon*, he muſt follow that and be governed by it. But on the other hand he who hath a better and brighter light afforded him, to wit, that *of propheſy and revelation*, muſt give himſelf up to the guidance and direction of it: and this he is obliged to do both in point of gratitude and prudence. otherwiſe if any man ſhall pretend to follow the *dictates of his fancy or his reaſon*, in oppoſition to *the mind and pleaſure of God* diſcovered and revealed to him: all that ſervice which proceeds from thence, tho' it may carry the appearance of piety and probity and I know not what, yet will really be no better than a ſort of *will-worſhip*, and ſuch obedience will be no *reaſonable ſervice*, whatever other appearance of ſobriety and wiſdom it may carry along with it.

For is it not highly reaſonable to allow, that he who is the Author and fountain of all graces and bleſſings ſhould make choice of *his own way* of diſpenſing them? If therefore he hath appointed the *preaching of the word* and *adminiſtration of the Sacraments* to be the way and means of conveying grace: ought we then to attend thoſe ordinances to which the grace and bleſſing is annexed? And tho as the caſe ſtands we are able to give a good account of the end and reaſons of theſe inſtitutions: yet if we knew of no other than the bare command of God, that of it ſelf ſhould be a ſufficient reaſon to engage our compliance. He can accompliſh the *greateſt things*

things by the moſt *unlikely means*, and oftentimes makes choice of ſuch, to manifeſt his *own power and wiſdom* thereby: that he may have all the glory, to whom of right it belongs; and that we may be taught to live in an abſolute ſubmiſſion to, and an entire dependance upon him.

As to ſome particular circumſtances relating to the adminiſtration of theſe holy offices, my preſent deſign doth not lead me to ſpeak any thing of them: my buſineſs being principally with ſuch who reject, or undervalue all eſtabliſhed *order*, *miniſtry*, *inſtitutions*, and make it their employment to bring the prieſthood together with all thoſe other offices which belong to that holy function into contempt; chiefly influenced hereunto by that pernicious principle, that all Religion conſiſts only in *the practice of virtue and morality*; which is a prevailing notion among too many, and the great occaſion of ſo many diſorders in the lives of men, which at this day are too viſible, and by which at long run, all Religion, even natural, may be in danger of being overturned, and all morality extinguiſhed likewiſe into the bargain; notwithſtanding the profeſſions and pretences that may be made to advance it.

6ly. That God hath not only informed us of the *material* but likewiſe of the *formal parts* of our duty; that is, not only of the *ſubſtance*, but likewiſe of thoſe *principles and motives* which muſt be the main ſprings of our actions; and likewiſe of *the end* to which they are to be directed. And theſe are as neceſſary to be regarded as the former; becauſe if we ſhould practiſe the duty as to the matter of it, and yet omit the right manner of the performance, ſuch actions tho' they might be eſteemed moral virtues, yet would not be acts of Religion. For every action of Religion muſt be done with reſpect to Gods authority, and muſt be directed to his glory. This is eſſential to the notion of Religion.

Hitherto I have proceeded by ſuch ſteps, in which we may reaſonably expect the concurrence of all who own a revealed Religion. But I muſt riſe one degree higher, and therefore muſt affirm in the *7th* place that as ſome of the duties of the Chriſtian Religion indiſpenſably required of us, even as to

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the ſubſtance and matter of them cannot be performed without the knowledge of the doctrines of it: (ſuch as are the invocation and worſhip of Chriſt, either as to the *internal acts* of hope, love, dependance, ſubmiſſion to him, or as to the *external expreſſions* of thoſe acts by prayer, praiſe, &c. all which do neceſſarily ſuppoſe his Divinity, as was ſaid and proved before, and need not to be repeated again) ſo none of them can be practiſed in *a right manner* without the like knowledge of the abovenamed doctrines and myſteries; *the belief* of which is abſolutely neceſſary to influence a Chriſtians life and practice. And this will appear from a conſideration of thoſe circumſtances which are requiſite to *conſtitute and ſpecify* the acts of Religion, ſo as to make them truly *Chriſtian duties*.

For *1ſt.* as to the *efficient cauſe*, they muſt proceed from a higher principle than *bare nature and reaſon*, to wit, from the *grace of God*, and the operations of his bleſſed Spirit; without whoſe aſſiſtance we cannot perform any *ſaving good*. The reaſon of this is plain, becauſe our natures in themſelves are corrupted, and all our faculties depraved: ſo that no good thing, I mean that is perfectly ſo, can proceed from them, till they are ſanctifyed and renewed: *for who can bring a clean thing out of an unclean?* In ſhort whatever actions do not flow from a love of God, a reverential deference to his authority, a firm lively faith and relyance upon his wiſdom, power, and goodneſs: however good and laudable they may otherwiſe as to the ſubſtance and matter of them be, they cannot be pleaſing to God, nor will be accepted of, or rewarded by him. For *without faith*, and the like we may ſay of the love, and fear of God, *it is impoſſible to pleaſe him.*

Now theſe and all other the like divine diſpoſitions, being above the power of nature, (and therefore by the Chriſtian Church have always been accounted *ſupernatural*, not only with reſpect to *the end* to which they are ordained and directed, but likewiſe with reſpect to *the principle* from whence they proceed) muſt be implanted in us by the *Spirit of God*, who is the fountain of all holyneſs: and without whoſe ſpecial aid we cannot perform any ſuch good, as I ſaid before, as will entitle

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us to the favor of God and eternal life. For *whatever is born of the fleſh is fleſh*, 3. Jo. 6. what hath no higher principle than bare nature, tho' never ſo much exalted by the improvements of reaſon and philoſophy, is but *natural*; but *what is born of the ſpirit is ſpirit.* A divine ſeed there muſt be before we can be *born of God*, and none that is not thus *born of water and the ſpirit of God, can enter into the Kingdom of God.* In a word, *they who are led by the ſpirit of God, they* only *are the ſons of God*, 8. Rom. 14. And *they who have not the ſpirit of Chriſt, are none of his*, 9. v.

Now this circumſtance of Chriſtian duty, and without which it cannot *be Chriſtian*, doth neceſſarily ſuppoſe the belief and acknowledgment of this important article concerning the nature *and offie of the third perſon in the bleſſed Trinity*, whoſe grace and bleſſing we are taught to implore in all the actions of Religion: and without which, whatever other appearances of piety thoſe actions may carry with them, they will not be available to purchaſe for us eternal life, as we ſaid before.

I know the caſe of ſome *virtuous Heathens* and others, will be brought in oppoſition to what is thus ſaid, who tho they had no knowledge of this holy ſpirit, yet were renowned for their probity, juſtice, and other virtues, which did adorn their natures, and ſhine forth in their converſations. But yet for all this we muſt ſay, that in all their moſt celebrated actions, there were certain not only *gradual*, but *eſſential defects*; and particularly they were deficient in the *cauſe and principle* from whence they did proceed; as not flowing from that perfect love and that *faith without which itis impoſſible to pleaſe God.* For which reaſon their brighteſt virtues, and the actions which flowed from them were by St. *Auſtin* ſtiled *ſplendida peccata*: which tho by many hath been judged too harſh and uncharitable an expreſſion: yet upon due enquiry it will be found ſuch as may be juſtifyed both from ſcripture and reaſon.

For, ſince *bonum eſt ex integra cauſa, malum ex quolibet defectu*; there being in all the moſt laudable actions of ſuch infidels as we are now ſpeaking of, a deficience as to *the principle* from whence they flow: they cannot therefore but be deſtitute of

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that *eſſential perfection*, which is neceſſary to render them acceptable to God. They do not proceed from *that faith*, which alone can enable us *to overcome the world*. And this is fully acknowledged by [1] *Epiſcopius* himſelf: who tho otherwiſe he had as litle favor for the doctrines of St. *Auſtin* as moſt men, and as favorable an opinion of the virtuous Heathens as their caſe would bear; yet by the plain declarations of Scripture, and the evidence of truth ariſing from thence, he was forced to acknowledge as much in this caſe as St. *Auſtin* or any of the *other Fathers* did who were concerned in oppoſing and condemning the errors of *Pelagius*; among which the principal was, that men by the ſtrength of nature could perform *bonum ſalutare*, that which is a ſaving good, *without the aſſiſtance of the ſpirit of God*: which together with the other opinions of *Pelagius* have been picked up by *Socinus* and incorporated into his *divinity*.

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1 Quis eſt qui vincit mundum, niſi qui credit Jeſum eſſe Chriſtum? *quaſi dicat Apoſtolus: circumſpicite & luſtrate univerſum mundum, & oſtendite mihi vel unum de quo vere affirmari poſſit, quod mundum vincat vel vicerit qui Chriſtianus & fide hac præditus non ſit. Nuſpiam reperietis alios, quam Chriſtianos & fideles, qui de mundo vel rebus mundanis triumphent. Soli hi unius fidei beneficio victores evadunt, & evaſerunt hactenus. Reliqui omnes mundi hujus illecebris veluti torrente quodam vel abripiuntur vel obruuntur. Et utut aliquando præſtare ſe aliis mortalibus caſtigatiore quodam vitæ genere videantur, & nonnunquam etiam præſtent, tamen interim ſemper manent mundani, & ultra terrenas cogitationes non adſurgunt. Ex quo colligitur, ineptos admodum eſſe eos, qui adfirmare non dubitant, fieri poſſe, & non raro factum eſſe, ut Gentiles expertes promiſſionum fœderis, ſolius legis naturalis beneficio, abſque ulla Chriſti & Evangelii illius notitia, non minus ſancte pieque vixerint, quam Chriſtiani vixerunt. Et horſum varia exempla proferunt eorum, qui & ſanctiſſima bene vivendi præcepta ſibi aliiſque dederunt, & juxta ea etiam ſe ſuaque compoſuiſſe leguntur: quæ propterea eouſque etiam extollunt ut non dubitent eos in catalogo ſanctorum beatorumque reponere & collocare: magno profecto cum præjudicio religionis Chriſtianæ & fidei, cui ſoli eam vim, id eſt victoriam adſignat hoc loco atque aliis infinitis ſanctus Dei Spiritus qui optime de rerum virtutibus & perſonarum actionibus judicare poteſt. Noſtrum eſt calculum divinum potius ſequi, quam ex proprio ingenio de illa re quicquam ſtatuere. Etſi enim lubens fateor, non contemnenda, imo ſtupenda quædam virtutis opera à Gentilibus præſtita eſſe, taliaque cum quibus Chriſtianorum multorum vita conferenda neutiquam eſt; tamen ea talia fuiſſe ut victores mundi propterea dici potuerint, perſuadere mihi non poſſum. Mundanos enim, id eſt, mundani alicujus boni amore, vel ſpe vel ſenſu, vel imaginatione motos illos fuiſſe neceſſe eſt, quamdiu melioris, id eſt, cœleſtis boni notitia, quæ per ſolum J. Chriſti Evangelium obtinetur, deſtituti fuerunt.* Epiſcop. Lect. ſacr. in primam Epiſt. Joh. v. 15.

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But whatſoever may be the caſe of thoſe *virtuous Heathens*, and others, who have no knowledge of the ſpirit of God: and whatever allowances the God of all compaſſion may make them, *beſides and beyond any promiſe or covenant*, (of which we have no information in the Scriptures, and therefore to *the extraordinary and uncovenanted mercy* of him we muſt leave them, whoſe goodneſs is beyond our conceptions and over all his works;) yet I know no excuſe can be framed for thoſe who after plain and clear information, are ſo far from making their addreſſes to God for aſſiſtance, that they only fall down before that Divinity which is in them, their *reaſon* forſooth; to whom all their applications are made. This is the *light that enlightens*, this the *ſpirit that animates them.* But as for any grace or help from above, this they neither want, nor are concerned for.

The Apoſtle tells us as we heard before, *that as many as are led by the ſpirit of God*, they *only* are the Sons of God. But that this ſpirit, ſhould *direct, counſel, govern* ſuch who are ſo far from imploring his aid, (which yet is the neceſſary condition of obtaining it, as our Savior hath aſſured us) that they reject and deride it; cannot reaſonably be imagined. I wiſh things may be found otherwiſe in the concluſion, and that this bleſſed ſpirit may by his mighty power ſanctify and ſave theſe men, if it be poſſible, whether they will or no. But I am ſure they have great reaſon to think themſelves in extream danger; and to ſuſpect that piety and probity for which they have been ſo much celebrated and admired. For if it do not proceed from the *true cauſe*, it will be deficient in one of thoſe circumſtances which are neceſſary to render it acceptable to God. For in ſhort; *If any man have not the ſpirit of Chriſt, he is none of his*, 8. Rom. 9. and

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1 See the *diſcourſe concerning human reaſon*, before cited, together with that called the *Trinitarian ſcheme of religion, with the notes upon it*: where the Author, with his uſual buffoonry endeavors to expoſe the Catholick doctrine concerning the impotence of mans nature (in this degenerate ſtate) to perform any ſaving good, without the help and aſſiſtance of Gods grace. This he repreſents as an impious, and withall as a fooliſh, abſurd, ridiculous opinion. And upon *the head concerning the Sacraments*, he not only denies that grace, which all good Chriſtians ſay is annexed to the due uſe of them, but in a blaſphemous manner he accounts it no better than charm and incantation. p. 23. 24.

whether they can be *led by that ſpirit*, who blaſpheme his perſon, and not only refuſe his aſſiſtance, but ſcoff at, ridicule and deride it, will become them ſeriouſly and timely to conſider.

A ſecond circumſtance requiſite to conſtitute an action of religion a Chriſtian duty, *is the end* to which it is to be referred, which is now not only the glory of God in general; but the glory of *the bleſſed Trinity, Father, Son, and Holy Ghoſt*. For it is not the *Godhead* barely conſidered in it ſelf, or as reſiding in one ſingle perſon, but as ſubſiſting in the before-mentioned *three glorious perſons*, which to us Chriſtians is the true object of Religious adoration and worſhip. By the profeſſion and faith of *this Trinity* are we admitted members of Chriſts Church; to their ſervice are we ſolemnly devoted by baptiſme, and to their honor all our actions ſhould be referred; otherwiſe they are not actions of *Chriſtian duty*, nor conſequently will they be accepted of or rewarded as ſuch. *He that honoureth not the Son, honoureth not the Father*, let his pretenſions be what they will, Jo. 5. 23. nay all men are *to honor the Son* even *as they honor the Father*, with the *ſame religious worſhip*; which yet they cannot, they muſt not exhibit to him, if he be *not God* as well as *man*. Otherwiſe that worſhip would be *plain Idolatry*, as we have ſhewn before, ſo that the belief of the *holy Trinity*, is abſolutely neceſſary to influence a Chriſtians practice.

Laſtly *the manner* after which our duties are to be performed, requires the like knowledge and belief. For they are all to have a neceſſary relation to *the mediation* of our Savior, which is the great and fundamental principle of a Chriſtian life and practice. It is not enough for us to offer up our praiſes to God for the works of *creation and providence*, but we muſt do it chiefly for that ſtupendous contrivance of his wiſdom, in *the redemption and ſalvation of mankind*. It is not enough to caſt our ſelves at the feet of our offended Creator, and to implore his mercy for the pardon of our ſins; but we muſt beg it *in the name* and by *the mediation* of his Son. It is not enough to forgive our enemies, but we muſt do it chiefly for this reaſon, *that God for Chriſts ſake hath forgiven us*. We muſt be chaſt

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and temperate; but the motives to theſe duties muſt not be taken either ſolely or chiefly from the conſideration of our neighbors or our ſelves; but from the remembrance *that we are bought with a price: that we are not our own, and therefore ſhould glorify God with our bodies and ſpirits which are his.*

In ſhort all our duties muſt be performed by the aſſiſtance of his ſpirit, all our ſervices ſanctifyed by his grace, and the defects of them pardoned by his merits. Our garments muſt be waſhed in his blood; our prayers and praiſes muſt be perfumed by his incenſe, being then only gratefull to his father, when preſented to him, by the gracious and powerful interceſſion of his Son. In one word, even *charity which is the fulfilling of the Law*, and to which the Apoſtle gives the preference above faith, muſt yet be influenced by it, otherwiſe we cannot rightly love God, nor expect to be beloved by him. For the great motive to our love of God, muſt be that amazing inſtance of his love *in ſending his Son into the world*, firſt to inſtruct us in our duty, and then to die for us.

How his Son? Was he only *an adopted Son*, a good man, who was honoured with that ſtyle; becauſe he was *ſanctifyed and ſent into the world*, in order to diſcover the will of God to mankind, and afterwards laid down his life in confirmation of the truth of what he ſo delivered? What was there ſo great, ſo ſtrange, ſo unuſual in this that heaven and earth ſhould ſtand aſtoniſhed at it; that the Angels ſhould *ſtoop down* and pry and peep into this myſtery? Surely there muſt be ſomething more in this affair, or elſe the whole world could not be filled with wonder and amazement at it. Indeed there was ſomewhat extraordinary: for God *ſo loved the world that he ſent his only begotten Son*, (a title never aſſumed, never given to any the moſt glorious creature) into it, *that whoſoever believeth on him ſhould not periſh, but have everlaſting life.* This conſideration ſurely muſt be able to work upon our affections, and if that cannot, it muſt be abſolutely impoſſible that any other motive or argument ſhould prevail.

By all which we ſee, that all the actions of a true Chriſtian life muſt be influenced by, and one way or other have

relation to *the mediation of our Savior*; and this mediation muſt receive its virtue and efficacy *from the divinity of his perſon*, without which he could never have performed the functions and operations which belong to that high office, as hath been ſhewn at large in the foregoing papers.

So that indeed, the belief of this ſingle article concerning *the Divinity* of our Savior, is ſo far from being an indifferent matter, as ſome would perſwade us, that it is abſolutely neceſſary to the very *Being and Eſſence of the Chriſtian Religion*: and the denyal of it conſequently muſt unavoidably occaſion a fundamental change in the whole frame and conſtitution of it. So that a Religion with this doctrine, and another without it, are two Religions of *a different ſpecies*, between which there muſt be a vaſt and an irreconcilable diſagreement: foraſmuch as they cannot agree either in propoſing the ſame *articles to be believed*, or recommending the ſame *duties to be practiſed* by their reſpective profeſſors.

For let the divinity of Chriſt be diſcarded, then you muſt be content to part with all the other doctrines concerning the *Trinity*, *Incarnation*, *Redemption* of the world by the merits and ſatisfaction of our Savior. The like change will attend the doctrines concerning the Miniſtry and the Sacraments, both as to their *nature, uſe, and efficacy*. The whole covenant *of grace* will hereby be entirely changed: becauſe there cannot be either the ſame *promiſes on one hand*, or the ſame *conditions* to be performed on the other, as are now ſuppoſed. And thus the alteration of the faith will neceſſarily be attended with an alteration in the practice of Chriſtians. Our prayers and praiſes muſt be different: we cannot have the *ſame faith*, nor the *ſame hope*, nor exerciſe the *ſame charity*. For theſe duties, (and the like muſt be affirmed of all other graces,) in them that believe, and in thoſe who deny the divinity of our Savior muſt flow from different principles, muſt be influenced by different motives, and muſt be directed to different ends, and conſequently occaſion an eſſential change in thoſe duties. In ſhort upon the belief and profeſſion of this doctrine *Chriſt hath built his Church*: and upon the ſame foundation we muſt build our *comforts and our hopes*, and there we ſhall find a ſure bottom for them to reſt

reſt on, *againſt which the powers of hell ſhall not be able to prevail.* And from this *confidence nothing I hope ſhall be able to withdraw us.*

And thus I have ſhewn how this opinion which denies the neceſſity of faith, plainly ſubverts the Chriſtian Religion both as *to doctrine and practice*: which is the ſecond pernicious conſequence that flows from it.

The third and laſt evil conſequence that attends this poſition is, that it is *highly diſhonourable to the holy Scriptures*, and tends *directly* to weaken that eſteem and reverence which we ſhould have for them. For as I obſerved in the beginning of this diſcourſe, *faith* can for no other reaſon be thought unneceſſary, but becauſe *the objects* about which it is converſant are of no great importance. If the doctrines revealed in Scripture be ſuch as that the *glory of God*, and the *ſalvation of mens ſouls* are concerned in them, then it is certain the knowledge of them cannot be judged an indifferent matter. But if it be ſaid that thoſe truths contained there are of that nature, as that the honor of God, and our own ſafety do not depend upon them; then the queſtion that muſt ariſe hence will be, to what purpoſe were they diſcovered? and why do the Scriptures themſelves lay ſuch a ſtreſs upon that diſcovery, as to tell us, that they were *myſteries*, *great myſteries*, *hid from former ages*, and now *revealed by the ſpirit of God*, who only could find out and fathom *theſe deep things*, which he hath made known to the world? nay the *Son of God who lay in the boſome of his Father*, thought it worth while to come down into the world on purpoſe, to diſcover thoſe ſecrets which otherwiſe muſt for ever have lain concealed there.

And after all this, are theſe ſuch trifling inconſiderable matters, that it is of no great conſequence whether we know or are ignorant of them? whether we believe or whether we reject them? Can any thing be uttered that can tend more to the defamation of the *holy Scriptures*, and the *Authors and penmen* of them? For if the Socinian account of theſe things be true, then I ſay it muſt caſt a dangerous reflexion upon the

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wisdom and integrity of those divine writers which is hereby brought under a just suspicion: in that they should in such a grave and serious manner deliver what they had to say, under the notion of *supernatural, important, sublime truths*, which when they come to be narrowly examined, are found to be of such little use and benefit to mankind. Nay the reflexion must rise higher, and be terminated on the spirit of God himself, who is said to have *assisted, directed, and inspired them* with the knowledge of those truths, which they afterwards committed to writing for the lasting benefit of the Church to all succeeding ages of the world.

Perhaps it will be said, there are some things contained in the Scriptures of great importance to the souls of men; but these are only *the precepts*, and those *promises* by which we are encouraged to yield obedience to them. But for the rest, they are useless, or at best indifferent matters, which we may either know or be ignorant of, without running any hazard thereby. I answer, since the precepts and promises make up but a part of the writings, particularly of the new Testament which we are now chiefly speaking of, the other which is the greatest part of them must still lie under the beforementioned reflexion, which cannot be wiped off by this answer.

First, for the Gospels, we know they are in great measure made up of the account which is there given of the birth, life actions, miracles, passion, death, resurrection, ascension of our Savior; all which were carefully recorded by the Evangelists, with this design that we might be informed of them, and thereby be induced to *believe that he was the Son of God, and that by believing we might have life thro his name.* And the Apostles in their preaching when they were sent abroad to teach and instruct all nations, were earnest in declaring and inculcating the main points of the Christian history as well as doctrine, opening and alledging out of the Scriptures, not only that Christ *was the Son of God*, but also that he was *to suffer and rise again from the dead*, and then to *enter into his glory.* This was the Gospel that St. *Paul* preached, which his hearers received,

ived, *wherein they stood*, and by which *they were to be saved*, 1 Cor. 15. 2. 3.

And *adly*, if besides the *history* we consider *the doctrine* which is recorded in the Gospel, (if we may be allowed thus to distinguish them, for to us now the historical parts of our Saviors life and death &c. are become doctrinal points and articles of faith) we shall find that it consists not only of commands and precepts recommended to our practice, but likewise of certain truths of which it gives us information, and proposes them to our knowledge and belief. *St. John's Gospel* as we have heard was written on purpose to inform us of the *divine nature and Godhead* of our Savior. And our Savior himself, besides the instructions which he gives his hearers, for the regulating and government of their life and actions, is copious in giving an account of himself as to his *nature, descent, and original*; that he was *the Son of God*, that he *came down from heaven*; and of the errand upon which he came into the world, which was to purchase pardon and remission of sins for men, by laying down his life, and shedding his blood for their sakes, &c.

Then for the *Epistles*; whether those that are styled *general*, or those wrote upon more *particular occasions*, as directed to certain persons or churches; but which as to their use are likewise general, and designed for the lasting benefit of the Church to all succeeding ages: I say in these we find the Apostles frequently and earnestly inculcating and recommending the *doctrine* as well as *practice* of Christianity: their business was to make their disciples and converts, not only *good men*, but likewise *sound believers*. To confirm and settle them in *the faith*, to guard them against those errors and heresies, which very early began to corrupt the purity of the Christian doctrine: by reason of which errors, and of that degeneracy of manners, and impurity of life, which is first or last the constant and inevitable consequence of such errors, (I mean which strike at the foundations of Religion) *the way of truth was evil spoken of*. To mention all particulars would be in a manner to transcribe the Epistles. I shall therefore content my self with what may be found in the directions given by St. *Paul* to *Timothy*, and

and *Titus*, the Biſhops and Metropolitans of *Epheſus* and *Crete*.

In theſe we find our Apoſtle had a particular and eſpecial regard to the *faith and doctrine* as well as *precepts and practice* of the Chriſtian Religion. He requires *Timothy* to be *an example to believers in word* as well *as converſation, in faith* as well as *purity*, 1. *Ep. Tim.* 4. chap. 12. In order to his being *a good miniſter of Jeſus Chriſt*, it was requiſite that he ſhould be *nouriſhed in the words of faith and of good doctrine*, v. v. *That he ſhould give attendance to doctrine*, 13. v. and to *that gift which was in him*, 14. viz. his high function and office, together with thoſe gifts of knowledge and wiſdom in the myſteries of his holy Religion, whereby he was enabled to diſcharge it. He was to *take heed to himſelf*, and particularly *to his doctrine, for in ſo doing he ſhould both ſave himſelf and them that heard him* 16. v.

How by ſo doing *ſave himſelf*? doth the ſalvation of men depend upon their holding and maintaining ſound doctrine? why I thought this had been a matter of ſpeculation, and therefore that Religion was not much concerned in it: which conſiſts *wholly and ſolely* in the practice of virtue and morality. *Socinus* indeed and his friends have told us ſo: but St. *Paul* we find was of another opinion. And therefore he once and again exhorts his Son *Timothy, to hold faſt the form of ſound words, in faith* as well as *in love*, 2. *Tim.* 2. 13. which latter is the effect and fruit of the former, and therefore both are to be preſerved and maintained. *we muſt hold faith and a good conſcience*, 1. *Tim.* 1. 19. the obſervation of all ages aſſuring us that it is ſeldom found, but that they who caſt away one, do likewiſe make ſhipwrack of the other. And therefore a *good conſcience* and a *faith unfeigned* are again joined together by the Apoſt. v. 5. of this ch.

The like advice is given *Titus*, that he ſhould not only ſhew himſelf *a pattern to his flock, in good works*, but likewiſe that he ſhould *in doctrine ſhew uncorruptneſs, gravity, ſincerity, together with ſound ſpeech which cannot be condemned*, 2. *Tit.* 7. 8. v. And in the qualifications of a Biſhop mentioned in the 1. ch. it is required not only that he ſhould be *ſober, juſt, holy, temperate* &c. but likewiſe that he ſhould *hold faſt the faithfull word, that*

that he may be able by ſound doctrine both to exhort and convince gainſaiers, ver. 8, 9.

Thus St. *Paul* delivers himſelf: but if what *Socinus* ſaith be true; we ſhall find that he hath taken a great deal of pains to no purpoſe, and hath ſhewn, perhaps *a well meant*, but an *ignorant and miſtaken zeal* in theſe his writings; and that both with relation to the ſound doctrine which he upon all occaſions recommends, and *2dly*, the errors which are oppoſite to it.

1ſt, As to *matters of faith and doctrine*, it is certain our Apoſtle hath ſhewn a great concern, and hath uſed abundance of zeal and vehemence in recommending that which in the concluſion, if, as I ſaid, we believe *Socinus*, will be found to be of very ſmall conſequence, and in which Religion is little or not at all concerned. This knowledge and perſwaſion of the mind may indeed make us be eſteemed and magnifyed by men, but it will not render us acceptable to God, who puts no value upon any actions of *the underſtanding*; and is only concerned for *matters of practice*, and thoſe duties *of morality* which make up a good life.

It is true the former without this latter will be really inſignificant; but in conjunction with it, it is of neceſſary and indiſpenſable obligation, in the opinion of St. *Paul*. I confeſs if this *Socinian* Poſition which we are now refuting be true, St. *Paul* was certainly under a miſtake. He adviſed *Timothy* to *take care of his doctrine* and to *hold faſt the form of ſound words*, but he ought rather to have ſaid, be an example *in converſation and charity*, but do not trouble thy hearers with diſcourſes about Faith. Take heed to *thy life*, and then it is no matter what becomes of *thy doctrine*. *Obedi & credidiſti*, true faith conſiſts in obedience, and a good life is the end of all Religion, as hath been often ſaid, and if that be attained, we have made ſufficient proviſion for Gods glory and our own ſafety, and therefore need not diſturb ourſelves or others about matters of *truth* and *ſpeculation*.

All this may ſeem fine and plauſible at firſt view, and may carry the appearance of truth to men of ſhallow underſtandings, or to others who tho they are not of ſuch weak minds, yet for ſome reaſons may be willing enough to be deceived, but can never prevail with any who are throughly converſant in the

Holy Scriptures, and have any true ſenſe of the Chriſtian Religion as it is laid down and deſcribed there. What man is there who hath any right taſt and reliſh of thoſe *weighty, ſolid, ſubſtantial truths* which the ſacred writings recommends to us, who can be content to exchange them for thoſe *thin, aery ſuperficial diſcourſes of morality* which are to be found in the writings of our Adverſaries.

It is true theſe latter, (as we have allways ſaid, and muſt continue ſtill to ſay, upon this and the like occaſions) I mean exhortations and precepts to *virtue* and *morality*, ought to be attended to with a particular regard. They are *incorporated* into our Holy Religion, and make up a *principal part* of it, and without them all other pretences to Religion, *are hypocritical and vain.* But yet this muſt not be conſtrued to the prejudice of that other part of Religion which conſiſts in the knowledge and belief of thoſe ſupernatural truths revealed in the Scriptures, *which are worthy of all acceptation*: and therefore ſhould be received by us with all thankfulneſs, and entertained with all reverence, attention and eſteem. Particularly St. *Paul* in his writings is ſtill entertaining his readers with diſcourſes about the faith, and with high elogies and commendations of it, chiefly upon this ſcore, that the objects and articles of it are *Myſteries*, above the reach and comprehenſion of reaſon, as hath formerly been obſerved.

What doth this *Myſteriophilus* mean, may ſome of our Adverſaries ſay, thus to trouble and perplex our underſtandings with ſuch ſublime and incomprehenſible matters? Wherever we look into his Epiſtles we ſtill meet with Myſteries and Revelations, and are perpetually purſued and haunted as it were by them at every turn. It is true, the *writings of St. Paul* are full of ſuch ſublime truths and doctrines, and except we are reſolved to lay theſe writings quite aſide, thoſe *myſterious truths* like ſo many *phantomes* will ſtill be preſenting themſelves to our view, notwithſtanding the attempts which ſome men have made, *by reaſon and ſound ſenſe*, as they call it, to *chaſe them away from their habitations.* But notwithſtanding all their endeavors, and the ſucceſs that either hath, or may attend ſuch attempts, yet

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they will never totally prevail, as long as we can preſerve our *Bibles*: our *Bibles* I ſay, which we ſtill appeal to, and by which we are content all matters in diſpute between us ſhould be determined. For let them chaſe theſe truths where they pleaſe, and let them with never ſo much ſcorn and diſdain diſcard them out of their new *Schemes and Syſtems of Divinity*; yet they can never drive them out of *the Scriptures*, nor particularly the *writings of St. Paul*, and there we ſhall be ſure to find them.

But ſome men tho they are content to be accounted *Chriſtians*, yet perhaps are not willing to be eſteemed *Pauliſts*. And I cannot wonder at this averſation: for light and darkneſs cannot be more oppoſite, than the writings of that great Apoſtle, and thoſe of their maſter *Socinus*: what one eſteemes, the other undervalues; what the one thinks fit to be received with reverence, the other rejects with ſcorn. Witneſs that ſolemn aſſeveration, and that unuſual preface of reſpect with which the Apoſtle mentions the truths of the Goſpel, *without controverſy, great is the myſtery of Godlineſs, God manifeſt in the fleſh*, &c. Why ſhould the Apoſtle uſher in what he had to ſay with ſo much *pomp and ſolemnity*, except he had judged theſe things to be matters of great and high importance? But what he thought ſo great a commendation, in the judgment of ſome others is accounted the greateſt diſparagement that can be to any doctrine; which for that reaſon, *viz.* for which it is adjudged worthy of admiration by St. *Paul* is ſlighted and deſpiſed by the Diſciples of *Socinus*. But the notions of theſe two perſons are quite different, both as *to doctrines*, as we have already heard; and alſo in the ſecond place, as to *thoſe errors* which are oppoſite to them.

It is plain St. *Paul* did not think ſo ſlightly of them as ſome men now do. Witneſs his Epiſtle to *the Galatians*, and thoſe ſharp expreſſions which are to be found there againſt the *Judaizing Chriſtians*, who were for joining the obſervance of the *Ceremonial Law* with the *faith of Chriſt*. Tho this opinion was not inconſiſtent with morality, nor did it hinder them from believing that one only fundamental Article of the Chriſtian Religion, as ſome account it, that *Jeſus was the Meſſiah*;

yet for all this he upbraids them with folly and stupidity, fascination and madness; charges them with the guilt of subverting the Christian Religion, by these impure mixtures; censures them with an *Anathema*, tells them roundly that they deserved to be separated for ever from the presence and favor of Christ, who denyed the virtue and efficacy of his sufferings, and expected to be justifyed by any other means or methods, as I observed before.

In his Epistles to *Tim.* and *Titus* he shews the same dislike of erroneous doctrines in Religion. And tho the men who owned and propagated these errors, did not want some specious and plausible pretences wherewith to justify themselves; and particularly did pretend *reason* [1] *and demonstration* against the *mysteries of faith* as some now do: yet for all this the Apostle doth not forbear to call such *irreligious oppositions*, by the name of *profane and vain babblings*, and lets us know that tho such persons thereby made an ostentation *of science*, yet it was *falsely so called, which some professing have erred concerning the Faith* (which cannot be much wondred at; the same fate still attending all such who oppose reason to revelation) that is, fell into sundry pernicious errors destructive of the faith, 1 *Tim.* 6. 20, 21. How, *have erred concerning the Faith* may some say, what tho they did, is there any such great harm in so doing? Yes there is great mischief that doth attend these errors, if we believe the Apostle, who therefore accounts them no better than so many loathsome infectious diseases, which upon that score, *viz.* of their danger and contagion, he compares *to a Gangrene*, 2 *Tim.* 2. 17. which putrifies and pollutes every thing that comes within its reach: intimating thereby that those errors by their venome and malignity did defile, and corrupt the true Religion, eating as it were into the very vitals of it, which must thereby in time be wasted and consumed.

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1 Τὴν ψευδωνύμου φησὶ καὶ νόθον γνῶσιν, ἴσως γὰρ ἦσαν τινὲς γνῶσιν ἐπαγγελόμενοι τὴν ἀπὸ λογισμῶν ἀνθρωπίνων εὑρεθεῖσαν, ἥτις ἐναντία τῇ πίστει καθέστηκε. Oecum. in 1 Tim. 6. 20. Ἀντιθέσεις τῆς γνώσεως, *Oppositiones scientiæ, sunt axiomata, argumenta, objectiones contra fidei doctrinam, quas adferunt specioso scientiæ titulo.* Sic Men. Tirin. Est. &c. *apud* Polum.

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The Authors and promoters of theſe falſe doctrines, he ſtyles *ſeducers, deceivers, unruly and vain talkers, who ſubvert whole Houſes; whoſe mouths*, he ſaith, *ought to be ſtopped*, and they themſelves *ſeverely rebuked, that they may be ſound in the faith.* What is the matter may ſome ſay; what have theſe men done to deſerve theſe hard words, and this ſevere treatment? Some of them it is true did *deny the Reſurrection* of the Body, and ſaid it *was paſt already*: but what then? they ſtill held the neceſſity [1] of a *Reſurrection from ſin*, the belief of which may be adjudged much more neceſſary and of greater conſequence, than of *that of the Body*; becauſe the great end of Religion, *viz.* Piety and a good life, is ſufficiently ſecured by the belief of *this ſpiritual reſurrection* to holyneſs; whilſt that other *of the body*, hath been ſcrupled and rejected by men of ſenſe and probity; ſuch as are *Socinians and Quakers*; which latter have revived the very ſame opinion which the Apoſtle here condemns in *Hymeneus* and *Philetus*; acknowledging no reſurrection but that from ſin, which muſt be begun and finiſhed in this life. Beſides, this error is conſiſtent with the belief of that Capital Article *that Jeſus is the Meſſiah*, and if ſo, inſtead of the beſtowing upon them thoſe hard words of *deceivers and ſeducers*, we ought to own them *pro veris in Chriſto fratribus*, as we heard before.

But yet for all this they, and others of the like ſort, are by our Apoſtle accounted *proud, vain, conceited men, boaſters and babblers, perſons of corrupt minds, ſubverters of the faith: grievous wolves who would not ſpare the flock*; whom every body therefore ſhould avoid, as they would provide for their own ſafety. And therefore in his Ep. to *Titus* [2] he tells us, that ſuch perſons though at firſt they ought to be treated with admonitions, advice and perſwaſions,

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1 *Factam eſſe reſurrectionem dicunt in quotidiana animorum renovatione ac regeneratione à morte peccati ad vitam juſtitiæ, ad quam reſurrectionem ipſe Apoſtolus poſſim fideles hortatur. Refert* Tertull. *nec ſuo tempore defuiſſe qui reſurrectionem mortuorum in imaginariam reſurrectionem diſtorquerent, dicentes homines exinde reſurrectionem conſecutos cum Domino eſſe, cum baptiſma induerint. Tales Hæreticos ſua etiam ætate extitiſſe teſtatur* Thom. Aquinas. *Ad hanc igitur Allegoricam reſurrectionem revocaſſe videntur Hymenæus & Philetus intentionem fidelium, ut quadam prætextu pietatis à fide veræ reſurrectionis eos alienarent.* Eſt. Comment. in Epiſt. 2. ad Timoth c. 2. v. 18. 2 cap. 3. v. 10

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in order to reclaim them from their errors; yet if after ſufficient warning, and admonition they will not repent, and lay aſide their impions opinions, then *they ought to be rejected*, we *ought to turn from ſuch*, and to converſe no otherwiſe with them than we would with an Infidel or profane perſon.

How may ſome ſay, what will you reject, and repell from your Communion thoſe whom Chriſt will receive into his armes, nay, *quos cœlo, & ſolio ſuo dignabitur*, whom he will admit into Heaven and place with him upon his Throne? will you condemn thoſe whom their Savior will abſolve; and ſuch are *all Hereticks* in the opinion of *Epiſcopius*, let their errors be what they will, *in quocunque dogmate ſit error & diſſenſio*, if they are otherwiſe men of probity and live as ſome call it, a good life?

Yes ſuch, even theſe high pretenders to virtue and righteouſneſs, if after reproof, advice and other means of conviction; they will not be perſwaded, and reclaimed; nay if inſtead of being wrought upon, they become hardned in their errors; like ſo many wild Aſſes lifting up their heels, kicking at inſtructions, and ſpurning away all the good advice that is given them: or like ſo many *unruly ſwine, trampling thoſe admonitions under their feet, nay turning about and rending thoſe who caſt theſe pearls before them*: and in a word, if inſtead of ſubmiting to the truth, they betake themſelves to contradicting and blaſpheming, railing at the perſons, and reproaching the office of Chriſts Miniſters, rending and tearing in pieces, as far as in them lies, their reputations, and expoſing both them and their holy Function, under the notion *of Prieſtcraft*, to the ſcorn and deriſion of Libertines and Atheiſts; I ſay when they proceed thus far: then in complyance with the advice, and in imitation of the practice of

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1 Hæreticum poſt unam & alteram admonitionem devita. μετὰ νουθεσίαν poſt Admonitionem, *quæ leniter ſit, docendo & monendo ut reſipiſcat: vel* Correptionem, Redargutionem, *ab Epiſcopo ſcil. faciendam cum authoritate & poteſtate, qua etiam excommunicationem illi minetur niſi reſipiſcat. Hanc adhiberi vult (Apoſt.) tum ut via prius tentetur qua reſtitui poſſit: tum quia alioqui conſtare non poterat quod eſſet Hæreticus, id eſt, in errore pertinax.* Talem devita, *non amplius admitte ad colloquium, notam illi inure ut homini qui Cenſuræ Eccleſiæ ſubjacet, & jube omnes familiare ejus conjortium fugere.* Sic Eſtius, Calv. Hamm. aliique hunc locum explicant.

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the Apoſtle, we ought *to avoid and reject ſuch, to withdraw our ſelves from them, to note and mark them, to have no company nor fellowſhip with them: not to receive them into our Houſes*, and much leſs to admit them into *the Houſe of God*; but to drive them thence by ſpiritual Cenſures and Excommunications; tho ſtill with a merciful intention, to bring them hereby *to repentance*, and that they *may learn not to Blaſpheme*.

This I doubt not will be thought ſtrange advice by ſome, as being quite contrary to the *meekneſs and gentleneſs of Socinus*; and to that tenderneſs and compaſſion which is in a particular manner due to *Hereticks*, and which he and his followers have ſo often recommended to the world. To which I have this to reply, 1*ſt*, That *Socinus*, (and the like may be affirmed of many of his friends) notwithſtanding the great pretences made by him to more than *ordinary meekneſs, charity*, and *condeſcenſion*; yet was a perſon *of like paſſions with other men*; tho' he had a particular, and more than ordinary command of them, which muſt be acknowledged to be no ſmall point of wiſdome. But for all this, being a perſon of quick and keen reſentments, be found his paſſions oftentimes too headſtrong to be governed, which would and did, upon ſome occaſions break through all the reſtraints which his skill, art and cunning could lay upon them; as might eaſily be made out by many inſtances, if it were the buſineſs of this diſcourſe to produce them.

But 2*dly*, This moderation and gentleneſs, tho' never ſo excellent and commendable, yet may (as ſome other excellent things too often are, the more is the pity) *be abuſed to very evil purpoſes*. We know in the Apoſtles days there were not wanting ſuch *who made uſe of their liberty, as a cloak for their maliciouſneſs, and turned the grace of God into wantonneſs*. And it is no wonder that the like abuſe ſhould overtake this meekneſs, charity, and moderation, which we muſt own to be neceſſary and eſſential ingredients of a true Chriſtian temper, and without which no man can be a ſincere Diſciple of Chriſt. But yet for as much as they are capable of being abuſed, and that crafty and deſigning men may, and often have made uſe of them, *to cover*, and thereby the more ſecurely *to compaſs* ſome unlawful projects:

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we muſt ſay that the uſe and exerciſe of them is to be regulated by *certain reſtrictions and qualifications*, without which theſe excellent and divine virtues, will be ſo far from being ſerviceable to the intereſts of Religion, that on the other hand they will, or rather ſome men under the pretence, and by the profeſſions of them, may do a great deal of miſchief in the world.

I am ſenſible I am now entering upon a ſubject, which might afford matter for a large diſcourſe, and perhaps might not be unworthy of it, but I can at preſent ſpeak but very briefly of the matter, and what I have to ſay, that I may not digreſs from my Subject, ſhall be reduced to theſe two Heads.

1*ſt*, That whatever tenderneſs and compaſſion we may have *for perſons* overtaken with errors, yet we ought to have no ſuch tender regard for *thoſe errors themſelves*, I mean which overthrow the frame, and tear up even the foundations of our Religion, ſuch as are the *Socinian* tenets, which oppoſe the doctrines concerning the *Trinity*, *Incarnation*, *and ſatisfaction of Chriſt*; theſe being neceſſary and eſſential parts of our Religion, without which it will not only be *imperfect*, but indeed *none at all*. Here we muſt upon all occaſions, (and ſuch occaſions do but too often offer themſelves to us in the age we live in) ſhew not only our *ſoundneſs* in the Faith, but our *zeal* for it; and *contend earneſtly* for thoſe doctrines, and that *form of ſound words which was once delivered to the Saints*. Here is no room for treaties, and accommodations, and projects of reconciliation: we may as ſoon reconcile *Chriſt and Belial*, as make any agreement between theſe *fundamental truths*, and thoſe *capital Errors*, which are directly oppoſite to, and totally deſtructive of them. And therefore if any are ſo far tranſported with the love of *moderation*, as that they will extend it indifferently to all parts of the Chriſtian doctrine, and thoſe dangerous errors which plainly overthrow them: then I ſay, we may without breach of charity venture to affirm, that ſuch perſons, how much ſoever they may be otherwiſe celebrated for their abilities, parts, temper, virtue, *&c.* either have not ſuch *right notions* of the Chriſtian Religion,

Religion, or ſo *juſt concern* for it as becomes them; and therefore they thereby bring either their *wiſdome* or *integrity* under a juſt ſuſpicion; but I ſhall ſay no more of this matter at preſent.

2dly, The beſt way of ſhewing our charity and compaſſion to ſuch perſons, is by plainly and fairly laying before them their guilt and danger, their danger I ſay, while they continue under theſe fatal miſtakes; which conſiſts in theſe two things; *1ſt*, That as the caſe ſtands, they can have *no excuſe for their infidelity*; and *2dly*, they cannot have any *juſt and reaſonable hopes of Salvation* while they continue in it; I mean if they will be governed by the plain declarations of the mind and will of God contained in the Scriptures, and not by their own fancys and imaginations, which is too weak and unſtable a foundation for any man to build his hopes of happyneſs upon.

Firſt I ſay they can have no *excuſe for their infidelity*, they cannot plead ignorance or want of information; becauſe theſe truths which we now contend for are written in ſuch fair and legible Characters that *he who runs may read them.* And therefore there muſt be ſome *corrupt luſt, paſſion, or intereſt*, lying at the bottome, which prejudices them againſt the truth, drawing a vail as it were before their eyes, and hindering them from ſeeing that, which all the world in a manner diſcerns beſide themſelves.

It muſt not be denyed that there are ſome points of Religion, debated ſometimes with too great heat and paſſion, about which men Learned and Pious may diſagree; and here there may be ground for the exerciſe of *charity and moderation*; partly becauſe they are not ſo *clearly revealed* in Scripture, but that there may be room left for difference and doubting about the truth of them: and partly becauſe tho' they were clearly revealed, yet they are not *of that importance*, as that the ignorance or denyal of them, can prejudice the principal and ſubſtantial parts of our Religion, which remain ſafe and entire notwithſtanding thoſe differences. But as for theſe other *fundamental truths*, no man can with any reaſon complain of the darkneſs and obſcurity of Scripture about them. They are mentioned ſo often, and in ſuch plain, poſitive expreſs terms, that there is no place left for doubting or uncertainty.

It is true men may wilfully *ſhut their eyes againſt the light*, and then tho it ſhine with never ſo much brightneſs and luſtre, it is no wonder that they are not illuminated by it. Otherwiſe, if they will but open their eies, they will find ſo little reaſon to complain for want of a *convenient light*, that in this caſe, they may rather fear leſt they ſhould be dazled with too *great a ſplendor*. It is not poſſible for words to expreſs any thing more plainly and clearly than theſe truths are delivered in the ſacred writings; and therefore if any ſhall pretend that they cannot find them there; they muſt be told, that the fault is in themſelves, and the Scriptures muſt be acquitted from all blame. Neither will it be ſufficient to excuſe ſuch perſons from the guilt of their infidelity; by ſaying they are men of good ſenſe and great probity, and therefore if they are under any miſtakes, it muſt rather be their *misfortune* than their *crime*, and that this muſt be owing to ſome ſuch innocent cauſes, as *will juſtify*, or at leaſt *extenuate their errors*. I know ſuch Apologies are uſually made for them, but yet for all that we may venture to affirm that their ignorance and unbelief, are owing to ſome cauſe that is highly criminal, and to which they muſt be aſcribed. For tho the perſons we are ſpeaking of may be *juſt*, *temperate*, *liberal*, *contemners of the world*; yet we may ſay to them as our Savior did to that virtuous young man in the Goſpel; *one thing is ſtill wanting*, and that is *humility*; humility I ſay, and that meekneſs of underſtanding which will diſpoſe men to bend the whole ſoul and all the faculties of it to the authority of God; and that without heſitation or reluctance, notwithſtanding any ſuggeſtions that *fleſh and blood*, ſenſe or reaſon may make to the contrary.

Perhaps it will be replyed, is it not *uncharitable* to think ſo ill of men celebrated for their virtues, as to imagine that ſome *corrupt motive*, and particularly *pride*, ſhould be the cauſe of their incredulity in theſe points we are ſpeaking of; ſince in their converſation and behavior, they ſeem to ſhew all the *humility* and in their writings about Religion they pretend to all *the ſincerity* in the world? I Anſ. this is no groundleſs, nor conſequently uncharitable ſurmize, for all this. And this I ſhall make appear from the words, and out of the writings of our Adver-

ſaries themſelves. *Socinus* of old hath often declared that the Scriptures, in the matters debated between them and us, *are ſo plain and clear* that no man, who is not plane [1] *ſtupidus*, bereft in a manner of common ſenſe can miſtake their meaning; and therefore if they do ſo, their miſtakes muſt be owing to *malice and impiety*.

Herein you ſee, we both agree in aſſigning *the true cauſe* of mens ignorance or unbelief of theſe great and fundamental truths; tho' we differ vaſtly in the application of it; however we have gained this point, that in the opinion of *Socinus*, the real ground of mens ignorance of divine truths, is ſome *corrupt luſt or paſſion*; and that without breach of charity, this may be charged upon them notwithſtanding their pretenſions to a *ſincere and impartial enquiry after truth*. For theſe pretenſions are made on our ſide as well as theirs, and yet they are not thought ſufficient to acquit us from the imputations of *pride*, *malice*, and *impiety*, even in the judgment of this moderate man. And therefore if we affirme the ſame of them, we may not be accounted *uncharitable*, barely for this reaſon (provided that otherwiſe we have truth and reaſon on our ſides) that they make great profeſſions and proteſtations of their *uprightneſs & ſincerity* in the ſearch after truth.

Again, *A late Unitarian in his Exhortation to a Free and Impartial Enquiry into the Doctrines of Religion*, aſſures us that when the Scripture ſets down any *Capital doctrine*, it doth it in *ſuch plain termes*, [2] *that none can be deceived if he be ſincere*. And again, *that the* [3] *doctrine of Chriſtianity*, as revealed in the Scriptures, (and eſpecially as to what concerns that primitive and capital truth, that *Jeſus is the ſon of God*, who is, as he ſtiles him, his *Interpreter*, *and Meſſias*, and hath revealed the will of his Father to the world) is *propoſed with that clearneſs and evidence*, and confirmed by ſuch irrefragable proofs, *viz.* Miracles, *&c.* that with relation to this truth, *men ſhall be accountable for the errors of their underſtanding, as well as for the vices of their will*; becauſe here is *as much evidence as is requiſite to ſatisfy an honeſt reaſonable mind.* [4] *The want of Faith or*

1 See his words before cited *p.* 15. of this Diſcourſe. 2 *p.* 10. 3 *p.* 15.
4 So ſaith another *Unitarian* in his Treatiſe called *Some thoughts upon Dr.* Sherl. *Vindication of the Trinity. p.* 21.

underſtanding in this reſpect, is the want of probity and uprightneſs, and therefore the fault is inexcuſable. And yet for all this we find the *Deiſts*, who by the ſame Author are ſaid to *lead ſtricter lives than moſt of thoſe who boaſt ſo much of Chriſtianity*, do not admit the truth of the Chriſtian revelation concerning the Meſſias, but reject it as a fable and a cheat.

What ſhall we ſay to this? Are not the *Deiſts*, men of *probity and underſtanding*? yes ſure, we ſhall do them a great deal of injury if we did not own them to be *ſincere honeſt hearted men*, who as the ſame Author tells us *do good by the impulſe of their natural Religion, Honeſty, and a good Conſcience.* What ſhould the cauſe of their infidelity then be? It is not to be aſcribed to want of information, for they have the Scriptures at hand, and do ſometimes peruſe them, as appears by what they ſay and write in order to *ridicule and expoſe them.* But how comes it to paſs, that they do not receive and embrace the truths contained there? This cannot be owing to *ſtupidity*, becauſe they are ſaid to be *judicious perſons*, men of good ſenſe and underſtanding: and yet for all this one would think that they were not ſuch Maſters of right reaſon, as ſome pretend, ſince the ſame Author tells us, *that the primitive truths of the Goſpel, which relate to our Savior, are of ſuch evidence and certainty, that no* rational man *can deny them.* But if their infidelity be not owing to the *want of reaſon*, it muſt therefore be aſcribed to their *want of ſincerity* and *uprightneſs*, (if we believe the Author of the *Free and Impartial Enquiry* before mentioned;) notwithſtanding their high pretenſions to *morality, virtue*, and *probity*: For in the Scriptures *there is enough* ſaith he, *to ſatisfy any honeſt reaſonable mind*, provided he brings along with him thoſe virtuous qualities of humility, meekneſs and ſincerity, which are abſolutely requiſite to diſpoſe the minds of men for the reception of divine truths.

But when all is done, the account which this Author gives of the *Deiſts*, is contradictory and inconſiſtent with it ſelfe, and how we ſhall be able to reconcile theſe contradictions I cannot well tell. Sometimes they are ſaid to be men of *judgment, honeſty*, and *ſincerity*. At other times we are told that no men

men of *common reaſon*, or *common honeſty* can disbelieve the truths of the Goſpel, which yet the *Deiſts* we know do, and pretend *reaſon* for ſo doing. Theſe differences cannot eaſily I think be ſolved, except we ſhould ſay, that in civil matters *the Deiſts* are men of *ſenſe and probity*, but in the affairs of Religion, they act like men, that have no regard to *honeſty*, *conſcience*, or *honor*. If this ſolution doth not pleaſe them, then I muſt leave it to our *Unitarians* to find out ſome other ways for their excuſe or vindication.

Now what this Author ſaith of *Deiſts* or *Athieſts*, call them which you will, that we muſt ſay, (and we may ſay it upon their own principles without breach of Charity) of the *Socinians*, who deny the myſteries of the Chriſtian Religion; which are delivered in the Scriptures in ſuch *plain clear expreſſions*, that no words can make them more evident; there is no deficiency in the Sacred writings, as to *perſpicuity and clearneſs*; but there is wanting *meekneſs* and *humility* in them that read them: and this is the true cauſe of their unbelief.

And this among other things, is the reaſon why they who erre in thoſe points ſtyled fundamental, can have no reaſonable hopes of Salvation, I mean while they obſtinately continue in thoſe errors; which is the ſecond thing, as I ſaid before, in which their danger conſiſts: becauſe *pride*, *pertinacy*, and *preſumtion*, which are at the bottome of thoſe errors, are in themſelves damnable ſins, and deſtructive of Salvation. The Scriptures poſitively and peremptorily require the *perſwaſion of the mind*, and ſubmiſſion of the underſtanding to theſe great truths; and that under *the ſame penalties*, as they require of us obedience and ſubmiſſion to the moral laws and precepts of Religion. Doth the Scripture ſay, that *without holyneſs no man ſhall ſee God*? The ſame writings, do in as expreſs termes ſay, *that he that believeth not on the Son, ſhall not ſee life, but the wrath of God abideth on him*, Jo. 3. 36.

If you farther enquire why *unbelief* ſhould bring men into ſo great danger: I anſwer, Beſides the reaſon now mentioned, two others may be aſſigned for it. 1*ſt*, Becauſe it is *highly diſhonorable to God*, and conſequently deſtructive of the main end

end of Religion, which is to bring glory to him, as I have ſhewed before. It is a direct oppoſition to *the veracity of God*, for which reaſon the Apoſtle highly aggravates the guilt of it, particularly with relation to that great truth concerning the Divinity of our Savior, *viz.* that he who believeth it not *makes God a Liar, becauſe he believeth not the record that God gave of his ſon*, 1 *Jo.* 5. 10. nay it is not only a denyal of the veracity of God, but is a *high diſparagement to his wiſdome*, and withall bids plain *defiance to his authority*; which is diſcovered as much in what he hath propoſed to our belief as what he hath recommended to our practice. And therefore it being an inſtance of our ſubmiſſion to God, to give our aſſent to what he affirms, it muſt conſequently be an high preſumption, and therefore as dangerous an act of diſobedience to *refuſe our aſſent* to what he hath revealed, as not *to practiſe* what he hath commanded.

In ſhort, if we will be thought truly to honor God, we muſt yield an entire ſubmiſſion to him without *exception* or *reſervation*, we muſt make the whole Soul with all the powers and faculties of it, the *underſtanding* as well as the *will* and *affections* ſtoop and bend to him, without which we cannot practiſe that *ſelf denyal*, which is the indiſpenſable duty of the Goſpel, and without which we cannot be Chriſts Diſciples.

But *2dly*, Another reaſon of the danger of *Infidelity* is, becauſe it hinders us from practiſing the dutys of Chriſtianity, which are the neceſſary conditions of the new Covenant,: ſome of which as to *the ſubſtance* cannot, and none of them as to *the right manner* of performance, can be practiſed by us without the knowledge and belief of *certain ſupernatural truths* revealed in the Goſpel, as we have ſaid, and proved before, which need not be repeated again. For theſe and the like reaſons, when we have to deal with ſuch perſons as we are now diſcourſing of; one of the beſt ways of ſhewing our *kindneſs* and *charity* to them, is, as I ſaid, by laying before them, honeſtly and fairly, their guilt and danger, and not to ſooth them up in their infidelity, by *Commendations and Elogies* of their virtue, juſtice and probity, to the great diſparagement and detriment

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of Religion, and their own ſad and fatal diſappointment in a matter of high concernment, *viz.* the Salvation of their own Souls. And indeed the condition of thoſe *ſpeculative delinquents* ſeemes in ſome regards to be more full of hazard, than that of many *practical ſinners*, if I may be allowed ſo to diſtinguiſh them; chiefly for this reaſon, that generally ſpeaking it is more difficult to reclaim the former, than the latter from the error of their evil waies.

In the practice of ſin whatever other pleaſure attends it, men find themſelves often diſturbed by the accuſations of their own *reaſon and conſcience*, which is ſtill upbraiding them *with the folly*, and terrifying them with *the guilt* of their evil actions; which often proves, by the aſſiſtance of divine grace, an effectual means to lead them to repentance. But in *the profeſſion of error*, (I ſpeak of ſuch who do not act againſt their Conſcience, as ſome *Hereticks* it is to be feared have done, being influenced by ſecular motives and deſigns) a man goes on in his courſe with pleaſure and ſecurity; and *his reaſon* is ſo far from checking and controuling him, that it rather ſtrikes in with his error, not only approves, but applauds and encourages him in his oppoſition to divine truth; ſo that he is not only *under a miſtake*, but hereby is put allmoſt *under an impoſſibility* of being cured of his deluſion; which is one of thoſe fatal miſchiefs which attend an *erroneous Conſcience*, and eſpecially when infected with thoſe errors which concern the foundations of Religion; which are obſerved to *ſtupify and benumme the Conſcience*, ſo that it ſhall be *paſt feeling*, nothing ſhall work upon it: men in this condition being too often found ſo hardned againſt all conviction, that neither reproofs nor admonitions, nor arguments, nor even inſpiration can make any impreſſion; they ſet themſelves into a poſture of hoſtility againſt the ſpirit of God himſelf, oppoſe their reaſon to his revelations, which with a pride like that of *Antichriſt*, they exalt againſt every thing that is called ſacred and divine.

Now when men have once arrived to this paſs that they *reſiſt the holy Ghoſt*, it is no wonder that he ſhould retire from them, and leave them to their *own pride, folly, and vanity*, and whither

whither that will lead them in the concluſion no man can foretel. We have ſeen too many examples of this in the age we live in, *viz.* of men having once forſaken the *common and received truths* of Chriſtianity, that have afterwards fallen from one wild and wicked opinion to another, until at length they have ſhaken hands with all Religion: and have exalted themſelves above *Law* and *Goſpel*, *Ordinances* and *Revelations*; to the diſhonor of God, the ſcandal of Religion, the reproach and blemiſh of our State and Nation; all which have highly ſuffered by the *wild* and *frantick opinions* of theſe men, and *the lewd pranks* which they have played in purſuance thereof.

All which ſhould caution, and affright men from giving way to errors in Religion, which conſidering the miſchievous conſequences of them, ſhould not be accounted ſuch ſlight and inconſiderable matters as ſome men have repreſented them; who out of a well-meant perhaps, but miſtaken notion of *meekneſs*, *charity* and *moderation*, have given too great countenance and encouragement to ſuch *erroneous opinions*, and thereby may be ſaid to have occaſioned ſome *inconveniencies*, to ſay no worſe of them, which have happened thereupon, and which are much eaſier complained of than remedyed. Inſtead therefore of *ſoothing* ſuch men in their errors, we ought as I ſaid before, to lay before them and others the *great danger* they are in by reaſon of them; and tho we may have no great hopes of doing any good upon ſuch perſons themſelves, who think themſelves too good and too wiſe to be taught, and make but a jeſt of all that is charitably offered for their inſtruction; yet poſſibly it may make ſome impreſſion upon others, and prevent their being perverted; eſpeciallywhen they are informed, that the condition of ſuch who are infected with theſe *Heretical Opinions*, is not only *deplorable*, but in a manner *deſperate*; there being but very few of them who when they are once *entangled in theſe errors*, have ever recovered themſelves out of *this ſnare of the Devil*, as the experience of all Ages aſſure us.

And thus I have at length finiſhed what I had to ſay upon this important ſubject, concerning the neceſſity of Faith, both as

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to the objects and act of it, in oppoſition to the contrary opinion of *Socinus* who makes it an *uſeleſs* or at beſt an *indifferent* matter. And I have inſiſted the longer upon it, becauſe I think it ſtrikes at the root of that *infidelity* which too much prevails, eſpecially among weak and unwary men, who are influenced thereunto by this principle, that morality and a good life, are the only uſeful neceſſary parts of Religion.

I ſhould now proceed in the next place, to give an account of that ſecond way and means, whereby *Socinus* and his Diſciples undermine the Chriſtian Religion, and that is by advancing *Reaſon* above *Revelation*, and making that the ſole both rule and judge of what we are to believe and practiſe. But this diſcourſe having allready, beſides my firſt intention, grown to too great a Bulk; I muſt reſerve what I have farther to add upon this and the other Heads mentioned in the begining of this Treatiſe, for the next and fourth part.

And now to ſumme up all that hath been ſaid upon this ſubject, in a few words. If we conſult the Scriptures, and rely upon them for information in that important queſtion, *what we ſhall do to inherit eternal life*; we ſhall find that the anſwer will be this, that we muſt not only *obey the Commandements* of God, but likewiſe *believe his Revelations*, and eſpecially that part of them which concerns the *Divinity* of our Savior; becauſe otherwiſe we cannot rightly believe him to be *the Meſſiah*, which is on all hands acknowledged to be a neceſſary Article of Faith. 2*dly*, The ſame Scriptures will inform us that this *Faith* except it be attended, and indeed adorned with a ſuitable life and practice will be really *uſeleſs* and *inſignificant*; without this our *Circumciſion will become uncircumciſion*, and our *Faith* will be no better than *infidelity*. Indeed they are both neceſſary, both indiſpenſable; and therefore no man without great preſumption and Sacrilege, can *ſeparate thoſe things which God hath joined together*; both being by him made the neceſſary parts of our Religion, and the indiſpenſable conditions of our happineſs as I ſaid before. 3*dly*, That though the *practice of moral virtues*, and thoſe dutys which right reaſon inſtructs us in be incorporated into our holy Religion,

and are eſſential parts and ingredients of it, without which all pretences to Piety and Godlyneſs, are *hypocritical* and *ſcandalous*; yet there are ſome *other dutys* farther required of us, which are only diſcovered *by Revelation*; and the *right manner* of performance even of thoſe moral duties, with relation to their *Principles*, *Cauſes*, *Motives* and *Ends*, depends upon the knowledge and belief of certain ſupernatural truths, revealed in the Scriptures. And particularly they are founded on the Doctrine of our Saviors *mediation*, as that is on the *Divinity* of his perſon. 4*thly*, That theſe *Chriſtian duties* are the great conditions of the *new Covenant*, upon the performance of which our Salvation depends; which for this reaſon, makes *Faith* abſolutely neceſſary. It is not indeed required of all in *equal degrees*, and it were extremely uncharitable and unreaſonable to think it ſhould, it being ſufficient that it ſhould bear ſome proportion to the *capacities of men* and the *means of information*. But in ſome degrees it is required of all, at leaſt ſo far as it is neceſſary to influence a Chriſtian life and practice. Laſtly, that the *Honor of God*, the *Authority of the Scriptures*, the *Welfare of the Chriſtian Religion*, both as to doctrine and dutys, knowledge and practice depends on this perſwaſion, concerning the uſefulneſs and neceſſity of Faith: as on the other hand, all theſe are overturned by the contrary Opinion.

And now if notwithſtanding all this that hath been ſaid, we can by any pretences of *peace* and *moderation*, or any ſhews *of Piety* and *Probity*, be prevailed with to think otherwiſe, and thereby be gulled out of *our Religion*, or out of our *zeal and concern for it* (which in time muſt end in the ruine and extinction of it) then all the world will condemn us, and think that we juſtly deſerve to be deprived of that greateſt of bleſſings, *viz. the light of the Goſpel*, which upon ſuch ſlight reaſons, trifling motives (ſcarce fit to work upon Children,) we did undervalue and deſpiſe.

In ſhort, we may expect to fall under that heavy ſentence which our Savior paſſed on the Jews for their obſtinacy and infidelity, *The Kingdome ſhall be taken from you, and given into a Nation bringing forth the fruits thereof*, Math. 21. 48. This was the

the ſumme and upſhot, the complement and indeed the cauſe of all thoſe miſeries, which afterwards overtook, and overwhelmed them. When this was gone, *their Glory* then was departed from them, and *their ſafety* with it. For then they were ſet apart and devoted to deſtruction; the decree was gone forth, and mercy it ſelf could not reſcue them from ruine. May God open the eyes of men to ſee the *things that belong to their* ſpiritual, and indeed their temporal *peace* and ſecurity likewiſe, which can never by any other methods be effectually provided for, if *Religion* which is the great bulwark of a State and Nation, be neglected and deſpiſed: It being the irrevocable decree of Heaven, uttered by the mouth of him who is truth it ſelf, who cannot lye and will not repent, 1 *Sam.* 2. 30. *Them that honor me I will honor, and they that deſpiſe me ſhall be lightly eſteemed.*

The End of the Third part.